

Jan

Rev. J. W. VanWelden
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Focus

Many female students at Kampen

Kampen (RES) — During the 1978/79 school year, the Theological Seminary of the Reformed Churches in Kampen, the Netherlands, boasted 85 women students out of a total of 450. However, upperclassmen male students receive three times as many preaching requests per person as do their female colleagues.

Bible for each family

Yogyakarta (RES) — In February of this year the Indonesian Bible Society (LAI) celebrated its 25th anniversary. According to the general secretary, Rev. W.J. Rumambi, "LAI basically serves the churches and Christian groups in supplying Bibles. LAI also supplies Bibles for the ministry of religion, and in this way participates in the mental and spiritual development of the country."

Although some 2,041,931 Bibles have been distributed by LAI in Indonesia, there are today millions of Christian families without Bibles in their homes. To meet this need, LAI is now starting a new program called SADAR (an abbreviation in Indonesian for One Bible for Each Family).

Alongside of SADAR, the LAI has started new programs this year to meet the needs of children and students. Bible reading and Bible studies related to children and student life in Indonesia today will be compiled and published in cooperation with the Ecumenical Institute, the Student Christian Movement and other Christian student organizations. Bible readings for children will be adjusted to the religious education program used in elementary schools.

Crusade '79 draws 70,000

BUENOS AIRES, Argentina — Seventy thousand persons attended Crusade '79, an evangelistic outreach that included simultaneous crusades in five suburban centers and a concluding campaign in central Buenos Aires. Ten denominations cooperated in the meetings which were all conducted by Argentine evangelists.

The five simultaneous crusades were four days in length and were attended by over 30,000 people.

The five-day, May 23-27, central crusade, held on the heels of the local meetings, brought more than 40,000 people to Luna Park Stadium. An Argentine pastor, Samuel O. Libert, preached at the stadium services. The Baptist minister is a member of the Lausanne Committee for World Evangelization.

The emphasis for the crusade was on the message. Hence the publicity did not stress the evangelist. Rather it heralded the campaign's theme: "To be born again — Jesus Christ's proposal."

Crusade '79 sponsors reported that 1,500 people had responded to the evangelists' invitations during the outreach. A crusade choir of 1,000 voices was a 'first' for such meetings in this country.

Free Church of Scotland calls for confessional preaching

by Fergus Mac Donald

The four-day General Assembly of the Free Church of Scotland opened on May 22 in Edinburgh with a call from the Moderator, Rev. Murdo MacRitchie, Stornoway, to biblical and confessional preaching. "We should make no apology for receiving the Bible as the Word of God. No one needs to apologize for preaching the truth. We should, however, declare it in a manner that does justice to what the Bible has to say about itself. 'Thus saith the Lord' should be our authority unpropped by the ever-changing findings of science or the currently accepted systems of philosophies."

The Moderator also spoke of the crisis of conscience posed by the state educational system for Christian parents: "Parents are 'forced' to feed their God-given children, over whom they have prayed and whom they have taught by precept and example, into the gaping jaws of this devouring monster, our educational machine, to inculcate unbelief in the existence of God and to pour contempt on the need and uniqueness of the way of salvation — to entrench and inflate them in their own autonomy and to teach them to blaspheme the One in whose name they have been baptized."

Presenting the Report of the Committee on Public Questions, Religion and Morals, Dr. N.A.R. Mackay said that the world is facing the

possibility of complete anarchy or the emergence of a world totalitarian state. There are two things the church can do in such a situation: "One is to perceive and proclaim that our world is drifting ... at an accelerating pace towards a perilous horizon. If peace is preserved among the industrial nations, and the industrial system keeps up its momentum with the same goals as now, there is the strong possibility that the economic and social stresses already visible in our society may lead to complete anarchy or a world totalitarian state. But peace is by no means assured — in fact the rapid and insensate using up of natural resources by the industrial nations may easily bring them into conflict, and meanwhile technology and industry batten on preparations for war."

The church's other task is to emulate her Lord who confronted Pilate — the representative on that occasion, of all the achievement, power and pride of the seen and the temporal — with the eternal dimension.

The Assembly agreed to take steps to attract many more students of evangelical and Reformed convictions to study at the Free Church College in Edinburgh. The Convener of a special committee which made this proposal said: "The need for the Free Church College to open its doors and welcome students from all churches has been singularly demonstrated in the news

that a Roman Catholic is to succeed Professor Thomas Torrance in New College, Edinburgh."

The Assembly expressed the hope that the difficulties encountered in the RES regarding the WCC membership of some constituent churches and the apparent toleration of heresy by the Reformed Churches in the Netherlands, may be resolved in a way fully honouring the constitution of the RES and preserving it from disruption. The Assembly's Committee on Ecumenical Relations was charged to keep the matter under review, to communicate with the GKN and the RES Secretariat, to maintain contact with other concerned member churches with a view to taking concerted action, and to prepare recommendations to the 1980 Assembly as to the continued membership of the Free Church in the RES.

The Assembly heard that Free Church communicant membership is declining at a rate of 0.5% per year, and were exhorted to pray and work towards reversing this trend. A new category of outreach congregation was created to help struggling churches in strategic areas to evangelize and grow.

A move urging the Assembly to mourn "the increasing number of trousered females in our congregations and remind all such that they are an abomination to the Lord" was massively defeated.

Christians mobilize to rebuild Uganda

KAMPALA, Uganda — The church will have to play a major role in rebuilding Uganda following the ouster of Idi Amin, according to those close to the scene in that ravaged African nation.

In spite of Amin's intense persecution, the Christian community increased from 52 per cent to 65 to 70 per cent of the 12-million population. "Even more impressive," stated one Ugandan Anglican "was the increase of commitment, with many nominal Christians giving themselves fully to Christ."

"The church was the place where people turned for hope," contended Dr. Lutakome Ikayilira, Uganda's new deputy minister of Internal Affairs. "In times of terror, people were looking for a place where they could go and feel safe. Because of that, people are going to look to the church for spiritual and emotional guidance," he said.

The new government recognizes that the country needs massive physical assistance. Several Christian agencies joined other international groups in responding to that plea for help.

The Uganda government contends, however, that the church can offer

unique assistance in helping to heal the emotional scars on Uganda's citizens through eight years of state-sanctioned terror. An estimated 300,000 people were slaughtered by the ousted regime.

"The church can assist us in this problem by enlarging its normal functions to contribute to radio and television programs," suggested Semoi Nyanzi, a senior advisor to President Yusefa Lule. "If you have material rehabilitation, but minds are not brought back to normal, it does little good," he added.

Within days after the fall of the capital city, Kampala, Uganda's state-owned television stations began to carry a host of Christian programs.

Christian leaders have called for a crusade to stress forgiveness and reconciliation. "I am going back to liberate Ugandans from the paralysis of retaliation and hatred," stated Anglican Bishop Festo Kivengere who had been driven from his country by the ousted regime. Uganda's president and new cabinet ministers welcomed the bishop on his return to the capital. Bishop Festo Kivengere is a member of the Lausanne Committee for World

Evangelization.

The government has requested Kivengere to guide spiritual and psychological rehabilitation in the ravaged country. "God's love is absolutely at the centre of reconstruction in Uganda," stated Kivengere who, during his exile, wrote a book, "I Love Idi Amin."

The vibrant Ugandan church, assisted by outside agencies, has already launched mass crusades, stressing forgiveness and reconciliation. They see that as a basic ingredient in healing and rebuilding their homeland.

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NO ISSUE NEXT WEEK

Viewpoint

I missed you in church on Sunday

Waves of green wash up on the littered beach. "Don't Swim" signs hang precariously on bent nails. The Dickie Dee ice cream wagon is struggling through the off-white sand and kids swarm towards the cart like black flies at the cottage.

It's summer and life is easy. Businessmen throw off their brown leather shoes and don white sneakers, eager to catch a quick nine holes before dinner. The once-quiet streets are packed full of summer vacationing kids. The yelling, the screaming. School's out.

On hot days — and we are blessed in abundance with them — the back yards echo sterile splashes. Neighborhood children have befriended the pool-owner's sons and daughters. And they'll be good buddies until the autumn winds spice the pool with auburn leaves. These pool friendships bud around Easter, blossom during June, July and August, and die unannounced by mid-September.

Summer is vacation time and it has also come to mean — by coincidence or by design — a vacation from the church. Church education takes a break (I'm not sure if it is designed to give the teacher a break or the student.)

Church goes, it seems, take a break as well. Their weekend getaways to the cottage often prove to be the culprit although that is increasingly becoming a flimsy excuse.

No, it just seems that the nice weather and the tanning sun brings out the worst in our christianity. The number of "faithful oncers" — those throngs who just go to church once a Sunday — suddenly increases. They will start the Sunday morning in the uncomfortable pew but they are bound

and determined to head for the beach, pool or patio during the sweltering afternoon sun. "Won't catch me in church twice. No sir. Not in this heat."

It was on one of those sweltering days that a preacher told his withering flock that things are a lot hotter in hell. His comparison did little good, however. Much of the flock had strayed down to the seductive beach.

There is something about the summer that transforms us Reformed folk from Christ-loving, Bible-believing children of God to uncaring, selfless, insensitive individuals who would prefer to bask in the sun with ice tea (or some other beverage) in hand rather than be in church where we belong!

We've heard all of the excuses before. "We're enjoying God's creation," said one former "twicer". "We're together as a family," proclaimed a picnic-going executive. None of those excuses hold water. We wouldn't dream of using them as excuses in the dead of winter but here we are, bare-chested and bikini-clad, and we're spending the hour on the beach ... reading *Chatelaine* rather than Corinthians and being covered in sand rather than being filled with the spirit.

Summertime is great. The outdoors puts a new perspective on our lives. But it is also a time when we come into contact with our immoral society much more than during the secluded winter months. There is absolutely no reason not to be in church twice on a Sunday.

Our calendar week starts in church. It gives us food for the rest of the week. How can we become fed if we only attend one spiritual meal? The soul needs all the nourishment it can get.

Have an enjoyable summer.

Keith Knight

by Keith Knight

Students paid not to wreck school

Vandalism on school grounds has plagued public boards of education for decades. It's just been an accepted fact that school boards must spend thousands of dollars each year to repair broken windows, lockers, furniture and school equipment.

But the Lakehead Board of Education at Thunder Bay, Ont. has come up with a new twist. It is paying students *not* to break things. The board regularly spends up to \$35,000 a year to repair the schools. Now, the school board decided to divide up that money among the schools at a rate of \$1.50 per elementary school pupil and \$2 per secondary school pupil.

Each school receives the money and it is put into a special student fund. All repairs as a result of vandalism come out of the kitty. At the end of the year the rest of the money goes to the students to spend as they see fit. It could be used to finance new equipment, scholarships or field trips.

The school board says that this kind of approach will teach the students some values. The students will learn that vandalism costs money and they will develop a sense of pride in their school. In fact, that is what the project is called — PRIDE, for Pupils Responsible in Determining their own Environment.

It is a novel approach and one which would probably work well in the larger, urban schools under the public school board. I would hope that it would never have to come to that in the Christian school system.

NewsViews

Respect for property — the school's, the fellow student's — is something that should come naturally to our Christian school students. Every parent, teacher and student knows that that is not always so. Disrespect and theft, sadly enough, can also be found within the halls of our Christian schools.

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Conversion — Part 3 of 5

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

Are we witnessing a spiritual awakening? Dare we hope so? There is a surge of evangelistic fervor. Wonderful things are happening in some churches. The church around the world is growing. But some pertinent questions must be asked, as gold is not the only metal that glitters.

Simplistic "Jesus saves" and "Heaven is yours now" messages adorn automobile or jeep bumpers. Aren't these messages superficial? What does Jesus save from? How do we get to heaven? We are told that Christ will give us a more abundant life. How is the word "abundant" understood in our age of rampant materialism? Does it say, "Come to Christ and you will be blessed materially?"

What impression do we give of the Gospel in our word and deed proclamation? In the desire to win converts, some evangelists neglect to preach the element of repentance. Richard Lovelace of Gordon-Conwell Seminary says that we lack in our time the deep conviction of sin and repentance. This element of the Gospel was not missing in the preaching of Jesus and the Apostles (Mark 1:15, Acts 3:19).

The Gospel contains the element of sin and repentance. Sin is that awful

disease that plagues man and the world. Sin is not just a wrong committed against a neighbour, or the causing of someone to lose face. Sin is at the deepest roots of our existence. The whole of man is corrupted by sin. The whole world is under the curse of sin. "Sin," says the Westminster Catechism, "is any want of conformity unto, or transgression of, the law of God." All the tears, the sorrow, the suffering, and despair of mankind can be traced back to the disobedience of our first parents. "Through one man sin entered into the world." (Romans 5:12) In Scripture, from Genesis to Revelation, we can see that awful trail of the serpent Satan, "the father" of lies (John 8:44). At the heart of all mankind's trouble is sin. And "the wages of sin is death." (Romans 6:23a)

How can we be delivered from the bondage of sin? Jesus said, "Except ye repent, ye shall all likewise perish." (Luke 13:3) We cannot turn to God without repentance. All, who refuse to obey God's call to turn to Him and have not repented of their sin, shall perish. Wherever the great missionary, the apostle Paul went, he preached "repentance to God and faith toward Jesus Christ." (Acts 20:21) We must turn to the God before Whom we

tremble, but Who is also the God of hope. We need to recognize our profound spiritual bankruptcy and confess, "I've failed and I am sorry."

What happens when we repent before God? The Scripture gives us this wonderful promise, "Repent therefore, and turn again, that your sins may be blotted out." (Acts 3:10) When Satan came to the Reformer Martin Luther and reminded him of his sins, Luther told the devil to make a catalogue of them all and then write on this black and horrible list, "The blood cleanseth from all sins." That blood was sufficient because it was the blood of the Son of God. (Col. 2:14)

What happens to the forgiven sinner? Repentance with tears leads to genuine joy. Through the Liberator Jesus Christ, we have been freed from sin. If you know what you are saved from, you are able to rejoice. True joy can only be found in the shadow of the cross and in the light of the open grave. In the midst of the sin and death of the world, we can rejoice in the Lord (Phil. 4:4). The key to joy is "In the Lord."

John Bunyan's classic, *Pilgrim's Progress*, describes the dramatic journey from sin to salvation and joy in Jesus Christ. Weighed down by the heavy burden of sin, which he cannot untie and let go on his own, Christian

comes, in the course of his pilgrimage, to a highway "fenced on either side with a wall ... called Salvation." Running upwards, "burdened Christian" reaches a place "where stood a cross, and a little below in the bottom, a sepulchre. So I saw in my dream," writes Bunyan, "that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off this back, and began to tumble; and so continued to do so, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and light-some, and said with a merry heart, "He hath given me rest, by His sorrow; and life, by His death." Then Christian gave three leaps of joy, and went on singing.

"Thus far did I come laden with my sin,
Nor could ought ease the grief that I was in,
Till I came hither ...
Blest Cross! blest sepulchre!
Blest rather be
The Man that there was put to shame for me."

In our evangelistic fervor, we must not neglect to spell out in realistic and Scriptural terms the steps that lead to conversion and joy in Christ.

LETTERS

Rev. Rienstra is in office

Dear Sir:
Your article about Mrs. Rienstra, June 8, prompts me to reply. I just cannot understand why you are bringing this subject up again. Do you want this "quibbling" (Mrs. Rienstra's expression), to go on until a lot of people get sick and tired of it, and don't want C.C. in their house anymore, or worse? And by "worse" I mean that eventually the project "women in office" is pushed so far, that people may even leave the Chr. Ref. Church.

Our Church Order states that the offices for ministers, elders, and deacons, are only open for men, and it bases it on Biblical grounds. Mrs. Rienstra knew this so why did she try anyways? I can understand that a person who grows up in the mission-field, gets a little different views on church matters, but does this give one the right to go against

the rules of the established church at home, as long as these rules are not against God's Word? Furthermore, I wonder how Mrs. Rienstra can say that, "a woman can be a minister and mother the same way a man can be a minister and father." Beats me!

And how can she say, "It is sinful for the church to squelch women"? Is it true that our Church is doing this? Don't the women in our church have a lot of opportunities to: "work free together with the men to bring God's love to the community," without being ordained? Is it true what you, Mr. Knight yourself stated, that women "are told to remain silent at home"? Come on, Mr. Knight, I would have you wiser than to make propaganda for "women in office" this way. And I wish that people would not try so hard to pry texts out of their context to prove that they have

the right explanation! May God grant us wisdom and a clear insight in His will for our lives, and church matters.

Mrs. C. Kort
Grimsby, Ont.

Response:

The point that I was trying to make in my editorial with respect to Mrs. Reinstra's ordination as a minister was two-fold: firstly to inform our readers that Mrs. Rienstra has now been ordained (whether that be for better or for worse is a matter of judgment) and to point out that the Christian Reformed Church has developed two sets of rules over the years.

It allows women to become missionaries and to carry on mission work, as long as it is not in Canada or the United States. The moment that a woman wants to become involved in mission work at

home (Canada or the United States), she is not allowed to do that. She may help spread the Gospel in other lands, but she may not do so when she comes back to Canada and the United States. She is therefore told to "remain silent" when it comes to an active Word or deed ministry at home.

My intention was not to "make propaganda for women in office" as you mentioned, but to merely point out the fact that the church has two sets of different rules — one for world missions, and one for this continent. We are now saying both yes and no to women, and the church should have one stand: women should either be forbidden to do deaconal work in the mission fields (as Johanna Veenstra did 50 years ago) or they should be allowed to do it at home (Canada and the United States) as well.

Found, not Born

Dear Sir:
I am writing to inform you of an error in your June 8 issue of Calvinist Contact. Under a picture of part of the all-Ontario Mini-Convention, you told your readers the name of the musical group that entertained us that week-end. You are incorrect in what you called them. They are Found Free, not Born free. I attended the mini-convention and enjoyed Found Free too much to let this public error slip by. I would really appreciate it if you could inform your readers of their correct name.

Miss Alice Van Heiden
Georgetown, Ont.

Thanks for C.C.

Dear Sir:
Many times I have enjoyed articles printed in the Calvinist Contact but this time I must write to thank you for your choice of articles. The short piece by Christine Farenhorst-Praamsma, "The Child in the Corner," in the June 8 issue, was so moving I cried inside.

Also thanks for the book reviews on the last page. Some reviews have prompted me to order good books for our family library. Are there any good Christian fiction books that you can have reviewed for your readers? Probably more people besides me would be interested.

(Mrs.) Bakke Janey Davis
Guelph, Ont.

Taking stands

Dear Sir:
Thank you very much for your clear sounding editorial, "Psst. Who are You Voting For?" (May 18, 1979).

The Bible says: If the trumpet gives an unclear tone, who will prepare for battle. As far as I can judge C.C.'s political editor had no clear tone. To me, his writing was confusing and negative. From a person of his ability you expect more. You, Mr. Editor, wisely mentioned that only those ballots marked X count.

Here in Sarnia, Mr. (Bud) Cullen was defeated in the most remarkable upset in the country. The former Liberal Minister was shell shocked.

Mr. W. Campbell, a fine evangelical Christian, won both the nomination and the election because Christian people — Free Methodist, Baptists, People's Church and Christian Reformed — were united and worked together for a Christian candidate. In his victory statement, Mr. Campbell said that prayer, (Christian) people, and perseverance made it possible. This is a public confession which was mentioned in the mass media.

Thank you for your contribution. Keep up the good work.

J. DeBleek Sr.
Sarnia, Ont.

From cover to cover

Dear Sir:

I certainly wouldn't criticize preaching the 52 Lord's Days of our catechism as anything less than a worthwhile review.

How many others have the same desire as I do, to also go through the Canons of Dort and the Belgic Confession? We don't mind chewing meat and steak in the natural, and the ministers may substitute ordinary language for theological words.

So often I read passages, e.g., in Isaiah, Ezekiel, and the little book of Jude, as well as others. I really get a desire to

hear a sermon on certain texts. With only 52 Sundays a year, a minister can choose only that many texts. The book of Revelation is far from simple too. If you hear a sermon from there it is usually from the opening or closing chapters, and sometimes Chapter 12 about the woman and the dragon. A suggestion I would like to make is rather than preaching on the same familiar passages over and over again, let us try to proclaim the Bible from Genesis to Revelation.

Peter Tensen
Grimsby, Ont.

A flower for God

Zung Soon Kim — they'd named her;
Translated — Pure and Mild,
Our Father in His wisdom
Sent us this little child.

They said, "She was abandoned,"
"There was no one to care,"
But God did not abandon her,
For He had heard our prayer.

"Does she belong to both of you?"
People will sometimes say,
I want to answer, "No, she's His,
A flower planted 'long our way."

Her petals gracefully unfold,
On love her young life thrives,
And in the years we've had her now
She's touched so many lives.

A lovely bloom God's given us,
An orchid from the east,
She's brought such richness to our lives —
Ten-fold our joy's increased.

Her beauty lies not in her skin
So soft, so bronzed, so fair,

Nor does it lie in shades of blue
That shine on silken hair.

But — in the sweetness of her songs
As she plays on her swing —
"Jesus loves me, He's my friend,
He knows everything."

And when she shares these truths with me
In innocence and wonder,
I see a beauty that is real
Which glows and grows from under.

Under the eyes, so unlike ours,
Under the hair, as black as coal,
There is a very special child,
A child with God's love in her soul!

Like her, grow many flowers
But not all planted so,
Some choked by thorns and thistles —
Most have no chance to grow.

Life can be cruel to a bud —
Un-nurtured, left alone,
So give a little of yourself
And give a flower a home.

J. L.



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Church Page

A new trend in evangelism?

The Classical Home Missions Committee has accepted my recommendation that I begin our ministry in N.E. Calgary along the lines of the House Church plan.

Negative reasons were the high cost of land for a church site that would mean a total of around \$600,000 for a church facility of our own; the fact that there were 12 or 13 other churches that had started in the usual way and which were picking up those families who came to the area and were looking for a new church home; and the concern that many of the totally unchurched people would not be particularly attracted to a church building. On the positive side, the home church style could minister to the great need for fellowship and friendship, a need of which I learned from people both inside and outside the church. It could also concentrate our limited time and energy resources on building each other in our natural wit-

ness to those around us — our neighbors, friends, and co-workers.

We have begun with two cell groups which have started a series of ten-weekly, two-hour meetings. These sessions will include fellowship, study, prayer, and exploration of ministry open to us in our neighborhoods. This, I pray, will lead to the beginnings of Sunday worship when the need for it is expressed, and the expansion of the cell groups through drawing in people from the community through special activities which the cells sponsor for those around them. These special activities could be potluck suppers, games night in a rented school gym, discussion night on a topic of current interest, summer backyard Bible Schools, etc.

While I recognize some of the problems we will encounter, I also see the beautiful possibilities of fellowship and ministry in our family and small group relationships. It is all finally in the Lord's hands, and that is why we ask for your prayers. Please pray with us for those families who are now

involved in the cell group meetings, and for open doors and hearts in the neighbours and friends around our families.

Rev. Ken Verhulst
Emmanuel Chr. Ref. Church

Our lesson at the hunger workshop

John De Haan gave us a brief background into the organization of the hunger fund. One startling fact he mentioned was that 12,000 persons a day die because of hunger. He emphasized the fact that the alleviation of the hunger problem is more than just the giving of food or money. It is also a matter of teaching how to improve crops by use of fertilization, irrigation, cultivation and by the use of hybrid seed. By proper health education and also by teaching the people how to read and write. He reported that Sierra Leone was picked as project country but must still be approved by

Synod. Other countries that were given consideration were Haiti, Papua, New Guinea and a county of Bangladesh. Sierra Leone was chosen for a number of reasons. Major impact could be made because of it being a small country. It is an Anglophone country. The average wage is less than \$150 per year. Cultivated land is only 7½% when their total arable land is 30%. Their government seems reasonably stable. It is a non-Moslem country.

Bethel Chr. Ref. Church
Lacombe, Alberta

Questions on today's sermon

About this evening's sermon: The Lord Jesus said to sell all our possessions, and give them to the poor, and to lay up treasure in heaven. How can we do that in a practical way? Think about our savings accounts, investments, etc.

Is it more difficult to trust God when we have an

oversupply of food and things to enjoy or when we lack it? Why? How meaningful is the prayer: "Give us this day our daily bread," when our shelves and freezers are full?

Are our actions in feeding the hungry something we do out of love and commitment? Or may we give from a superior position? Do we inwardly congratulate ourselves on our benevolent attitudes?

Is there a difference when Christians help the needy people than when non-Christians do so? Should there be a difference? How?

Do you accept a distinction between the deserving poor and the non-deserving? Do you think this would be just?

Isaiah speaks of two ways of fasting. The first is about social justice or political freedom. How can we help shackled persons in our own country to gain freedom? What sorts of slavery beside which the pastor mentions, are there? Do we also have a duty to people in countries who are enslaved and caught in dictatorial countries?

Bethel Chr. Ref. Church
Lacombe, Alta.

PASTORAL PONDERING

Lack of zeal in our churches?

This Spring found 33 pastors together in Cochrane for a "Retreat." Some called it a "Treat," others preferred to designate it "Advance." Still others spoke of our gathering as "Workshop." After all, we preachers do work too. It was a very worthwhile experience. I would like to indicate that such workshops always serve a two-fold purpose, fellowship and learning. We need both. It helps to broaden our experience as we share as colleagues our concerns. It is also an on-going education that keeps us from becoming stale or narrow-minded.

Our discussion this workshop centered around "Church Renewal." Many observations were made during the course of the session: a general dullness and apathy towards worship; a lack of desire to hear and study the Word of God; an inability of many church members to articulate their faith; a vulnerability to be influenced by the prevailing thinking of our day, due to lack of doctrinal awareness and discernment; a loss of youth in our churches; a timidity with respect to witnessing to the unbelieving world out there; churches' struggles with budget difficulties; the effects of affluence in our society; and a lack of real concern for our fellow members.

These are all indications that the church is not yet what she ought to be. We need the renewing work of the Word and the Spirit of God. How can we as pastors be instrumental in bringing about such renewal? And how can we involve the members of the church in such an ongoing growth? It calls to mind Ephesians 4: "Called to equip the saints to service."

It became clear that we do not always have the same perspective as to what the church is, what her task is, what is meant by church renewal. It was good that we could discuss these things together. We have an inclination today to be very subjective and individualistic. That is the air that we breathe. We must be on guard not to evaluate church renewal and church growth by norms derived from sources other than the Scriptures. Not only is it important that there be an ongoing growth in the church, but it is of equal importance how the church grows. Some would say, it does not matter how, as long as there is growth. This view engenders a lot of impatience and frustration. I believe that it is of tremendous consequences that we also ask ourselves, how is the church to grow. And then the answer to me is not first of all by experience, but by the living and renewing Word of God which in turn brings renewal and growth that is rooted in and a response to the Scriptures.

Rev. John Boonstra
Ottawa Chr. Ref. Church
Edmonton, Alberta

Christian Reformed

Declined

— to Brantford (Shalom), Ont., Rev. Lammert Slofstra of Chatham (First), Ont.

— to Salmon Arm, B.C., Rev. Peter Sluys of Lacombe (Bethel), Alta.

"Classis Eastern Canada will begin its Fall meeting at 3:00 p.m., September 11, in the Montreal Christian Reformed Church.

All materials for the agenda and all reports are to be submitted no later than August 1 to the Stated Clerk."

Stated Clerk: J. de Vries Jr.

Canadian Reformed

Accepted

— to Smithville, Ont., Rev. Cl. Stam of Burlington (West), Ont.

Worship services

— Worship services of the Ottawa

Church News

congregation will now be held in the Merivale United Church, Merivale Rd. (south of Baseline), Ottawa, Ont.

All church bulletin material for this page should be sent to:

Rev. J. VanHarmelen,
Caesarea, Ont. L0B 1E0.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30p.m.910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30p.m. 1280
Peace River-CKYL . . 7:00 p.m. 610
Taber-CKTA 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:05 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP . . 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM 10:30 a.m. 980
Saskatoon-CFQC(Sat) 9:30 p.m. 800
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO

Brantford-CKPC . . . 10:00 p.m. 1380
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Hamilton-CKOC 7:00 a.m. 1150
Kapuskasing-CKAP . . . 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS . . . 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK 8:30 a.m. 1070
St. Thomas-CHLO . . . 4:30 p.m. 1570
Stratford-CJCS 1:00 p.m. 1240
Thunder Bay-CFPA . . . 9:30 a.m. 1230
Toronto CHIN-FM 8:00 a.m. 101
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:30 a.m. 790

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . . 7:45 a.m. 550

THE BACK TO GOD HOUR

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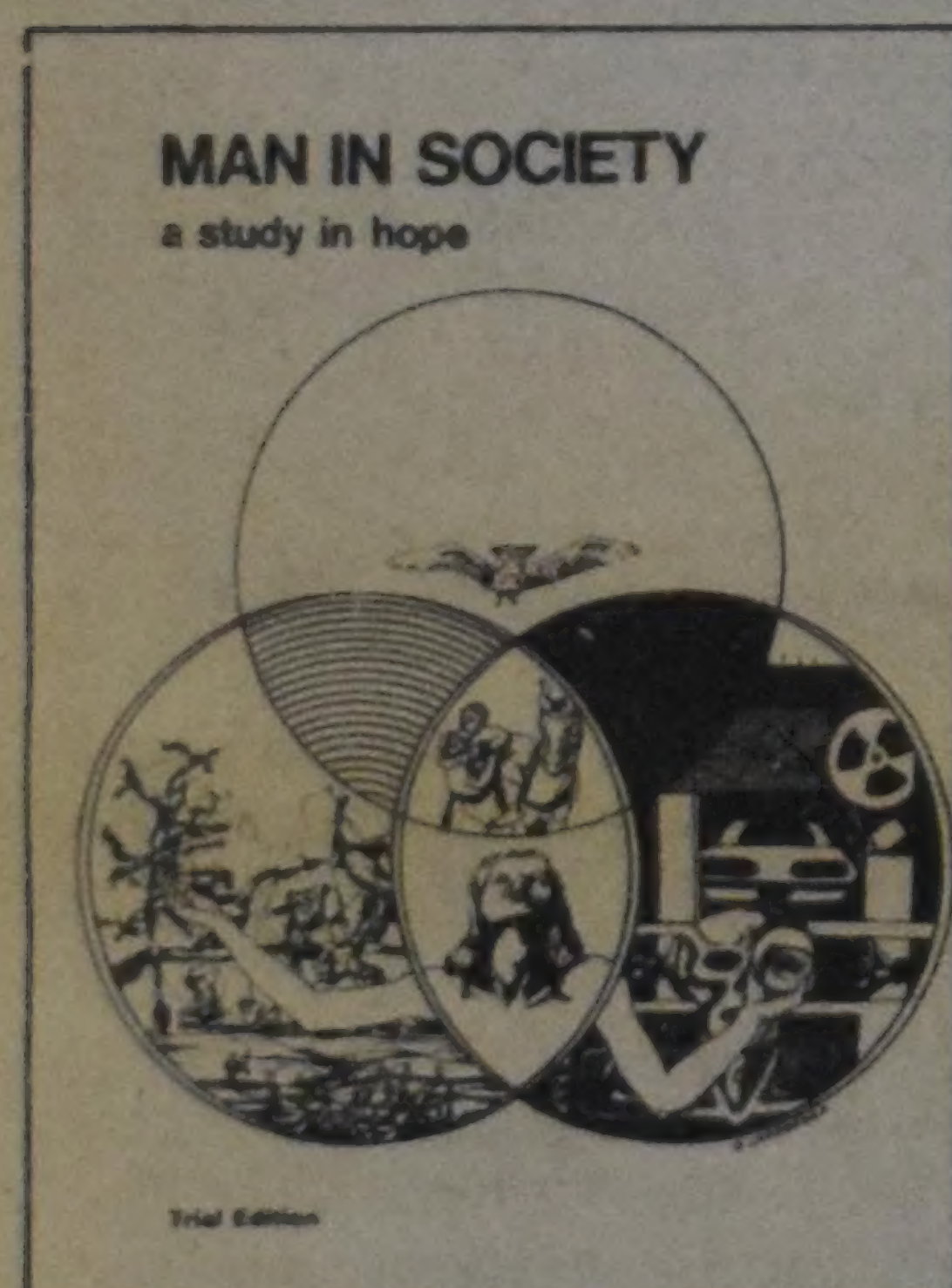


Man in Society — A Study in Hope

Work and the job

by Ary DeMoor

Christians rest before they work, not after. Our day of rest is the first day of the week, not the last. Because Christ has restored the Creation, life during the week begins with rest and celebration and is followed by a call to work in the Kingdom. That is quite the opposite of the secular notion that first one works and then one is entitled to a rest, to have some time for himself. Advertising assures the worker, "You deserve a break today," "The weekend is here, you deserve something special." But what is meant by "work"?



For most people work is an 8 to 5 job, a job which has been reduced to something which must be tolerated. It provides a person with the financial rewards which "make it all worthwhile." All too often, a herd of workers, paycheck in hand, stampedes out of its work place praying that the Friday afternoon drink at the pub and the weekend leisure will make it feel human again. "I'm a machine" says the spot welder. "I'm caged" says the bank teller. "I'm a mule" says the steel worker. "A monkey can do what I do" says the steel worker. "I'm an object" says the high fashion model. "I'm just another cog in the educational grind" says the teacher. "Let them work less so they can enjoy work more," say the union leaders. For many, work has become a four letter word.

The Bible tells us that working is part of human nature. Adam and Eve were called to be busy working in the garden. When Adam and Eve chose to forget their work in God's garden and do their own thing, they did not reflect what God intended them to be. God cursed them and their work was reduced to toil and pain. Christ's death and resurrection brought the possibility of man being reconciled to God and the creation.

Man is called to be a partner

with God again; there is only toll in work when man refuses to work at that partnership. God intended work to be service to Himself, people and creation. People are called upon to unfold creation. If they turn away from this direction in work, they destroy themselves and their work becomes toll. In our society, pre-occupation with the production for more and more end goals is an example of how work degenerates into toll. Only work done in service to God and fellow man is fulfilling and rewarding for us as individuals and as a society.

Work is not limited to paid labour; it is not restricted to the economic aspect of a person's life. Unpaid labour is not necessarily inferior to paid labour; faithful labour is what God requires of us. Many activities outside one's "job" such as church activities, social activities, domestic work, volunteer work, working at a friendship or marriage or learning, are also important. Biblically speaking, work is an effort in which people help and serve each other, God and the creation with their various talents in all areas of life. Work is an all encompassing effort in man's life to faithfully labour in God's Kingdom through the power of Christ's work.

The market place

People have long been engaged in one aspect of work, most commonly referred to as the job. This economic function has been part of work since the creation. The need to produce and to consume goods has been basic to human survival and cultural development over the years. People have also organized their lives so that their work has made them dependent on others. Working with others to produce goods for people who need them is one of the central functions of the organization we call the business enterprise. It includes the fruit farmer who sells apples to those in the village and the directors who are responsible for the operation of General Motors. Each one of us at different times in our life will be part of an economic enterprise which is responsible for the production of goods and services.

Basic to understanding the economy of a society or a nation is an awareness of market. It is not simply a place like a Farmer's Market. The market is basically an exchange arrangement by which goods and services are made available to all by the producers or suppliers; customers in turn purchase items at a price determined by

the supply and demand factors. In other words, if customers wish to buy apples or xylophones, haircuts or ham, they will be on the lookout for the desired item or service at what they consider to be a reasonable or affordable price. If demand continues, farmers, manufacturers, and others will produce for the market accordingly.

The market system also referred to as the "price system," "free enterprise," and "capitalism," theoretically is governed by the price of goods and services. Low prices will increase sales and generate jobs; high prices will bring about consumer resistance and slow down the economy. In the actual market things are much more complex. There is really no "free enterprise" if one pushes the term "free" to its extreme. There are always restraints on the market system; a manufacturer may keep production low to keep prices high; minimum wage laws affect the cost of labour; government regulations are involved in many aspects including the availability of money through interest rates; labour demands or a desire for excess profits may cause prices to be too high; drought, floods, or other weather conditions may affect prices. The time of the year affects the market as well since few people sell Christmas trees in July or bathing suits in January.

Many people are quick to point out the evils of our economic system. Others just as easily defend the system. Do Christians have anything important to say? The Bible clearly says our task is to use work by applying Biblical norms of service and stewardship to the operation of the economic life we lead. It is important to affirm that a Christian attempt to bring about change requires a beginning, a willingness to start. Though bringing about meaningful change is difficult on an individual and communal level, there are possibilities for success communally. When Christians are willing to work together, real changes in social institutions are possible.

The more labour and management can cooperate

as servants and stewards the more the enterprise will reflect what God intended it to be. This would eliminate the confrontation view that exists today. Management should still be given the authority to organize production in an efficient way but not at the expense of workers' rights or the health of the environment. Worker's rights would need to be respected. In larger enterprises unions might be needed to express workers' just concerns. The work of the Christian Labour Association of Canada is an example of a union which wants to promote this concept.

In our society the owners of capital determine the nature of the production of goods. They tell workers what to do, when to do it, and how to do it. The Bible teaches that money, private property, and opportunities are gifts of God given to people to use in service to Him. The owners of capital must always respect the just rights of their neighbors whether they be the managers, the employees, the consumers or the citizens of the world. Capital can only be seen as a gift that God gives to people to help them open up life more completely and obediently.

When God created the world He provided people with enough resources so that they could serve God, themselves and their neighbors, and provide for the stewardly care of the earth. Resources, like capital, are gifts given to us by God so we can be of service. But our use of grains for beef, sugar for candy, and oil for cars often causes disharmony rather than harmony.

The business enterprise was born out of a need to meet certain real needs. The enterprise has also cultivated needs in people (through advertising) and compelled people to consume. A true work community which takes service and stewardship seriously seeks to serve the real needs of the consumer and respects the value of a product by providing responsible advertising and using the resources needed for the product in a stewardly manner.

Profit has a legitimate place in the business enterprise. It indicates whether or not the enterprise is operating in an efficient and productive manner. But profits may never be an end in themselves. Profit may be the basic function of an enterprise but it most certainly may not be its primary purpose. The principles of service and stewardship should be the purpose for the existence of the enterprise.

People living in other parts of the world are our brothers and sisters in Christ. Every activity that our enterprise is involved in should respect and serve their just needs. Recent discussions in our Reformed community have shown the many obsessions we have which harm production of necessary crops in other lands. Perhaps our obsession with coffee needs to be slowed down or eliminated so that our brother in Brazil can again plant his grain.

"Work unto the Lord" — this is the only way to make our work come alive as Christian witness, Christian service, and Christian action in the world.

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vacations, there
will be no
Calvinist Contact
issues dated
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Holland

SMALL TALK

When our children were 10, or at the most 11 years old I told them the facts of life. My mother-in-law thought that was far too early but I've never had any regrets other than the realization that perhaps I should have done it earlier yet.

Originally, as far as the boys were concerned, this task had been reserved for my husband, but as the opportunity arose quite unexpectedly in both instances and I was the only one around to seize it, I told them, too, what they should know. It proved the point that it is not necessarily the mother who should tell the girls and the father who should have a chat with the boys.

Opinions may vary as to what is the best age to enlighten our offspring in this respect. Had my mother-in-law heard the radio program I listened to the other day, she would have been flabbergasted as even I was to some extent. Here was a mother who claimed to have given some very specific answers to some very specific questions of her two and three-year-

olds!

It's always regarded as the best Christian rule to answer children's questions honestly, even more so since these same questions tend to indicate their readiness for the subject matter involved. Therefore that mother probably did what is right although it seems hard to believe that even a very precocious child of two would indeed be ready for this kind of information.

Of course, any youngster of that age or older should be told the truth when they wonder about the size of aunt Mary who is pregnant. They can appreciate the fact that babies have such a secure, warm place to grow in until they are ready to join them as their brothers, sisters or cousins. However, I think I would delay, for a while at least, the answer to the question of how the baby came to be there. Perhaps this will make me eligible for the scorn of modern day educators. Be that as it may, precisely when a child is to be told is not the issue here. (A good general rule might

be to try to beat the neighbourhood kids to it!).

Rather, I would like to stress the point that all children have a right to be told the facts of life by their own parents.

This is a God-given responsibility which every parent has to face. It's also a safeguard against misinformation which would confuse or even frighten the child, while emphasis on the fact that sex is one of God's good and enjoyable gifts to us would serve as an antidote against any vulgarities the child might encounter. Now, there may be fathers and mothers who are fully aware of this responsibility but simply can't get the actual words over their lips. And of course it isn't easy.

It's not as simple as teaching them the rules of traffic. On the other hand, it's not that terribly hard either. Once you've started you might be amazed at yourself and pleasantly surprised by the reaction of your children which tends to be one of calm and grateful

acceptance. A conversation on this topic often creates a special bond between parent and child.

If you really can't bring yourself to talk to your boy or girl, hand them a carefully chosen book. But please, don't leave it at that! Use it for starters only and make it a point to ask for their reaction later on.

Above all, don't play ignorant while hoping for the best which in this case would be a sensitive teacher.

Sex education in the schools might be a lofty goal and, if handled gently and wisely, probably be a boon to children of negligent parents. But all children, secure in the knowledge that they are not in for any shocking surprises anymore since Mom and Dad told them all there is to know, hold an emotional edge over their not-so-privileged friends. They will also cherish some good feelings about the confidence they were considered to be worthy of.

Lynn Miller

Ralph Heynen

PASTORAL COUNSELLING

The family, a support unit

There's an old saying, "You can pick your friends, but you're stuck with your relatives." This is true. We often feel much closer to our friends than we do to our relatives. When someone says, "She's just like a sister of mine," it means that there is a close relationship, one that is meaningful. Many people are much closer to their friends than they are to their brothers and sisters. Then, again, there are people who feel that they are stuck with their in-laws and grandparents or even with their parents for they do not allow themselves to enjoy their relatives.

It's good to remember that relatives are real people, they are individuals in their own right; people with needs, with ability, with doubts and pains and fears, a need to be loved and love. We label our family members as "Auntie" or "Grandma" or "Grandpa" or we talk about "your parents" or "our parents," "my brothers and sisters," or "your brothers and sisters," "my cousin" or "your cousin." But we seem to forget that aside from the fact that they are related to us, they are also people we need. We need to feel that we are part of a group, not just the immediate family but the extended family as well.

There was a time when the extended family was a more important adjunct to the whole family structure. In certain communities all the children lived together within 10-15 miles of their parents and they met rather often. In this situation when there was a sickness in the family, there was an aunt, grandma or cousin who was willing to come and take care of the family while the mother was in the hospital. When there were problems they always were able to go to their parents or relatives and talk things over and they would get help according to what they needed.

Often there was an aunt or uncle

who was particularly helpful. They could get advice from him or talk things over. They didn't need counselors quite as much in those days. They didn't have to go to talk to this one or that one as a counselor because they had this situation within the family where they could talk things over.

There's something else I'd like to talk about in this connection. Since we have, to a large extent, lost this large family group feeling, there are people who look for other kinds of groups. Some of these groups may have value, others may have rather tragic results. We're living in the days when tragedies like the 900 people who committed suicide in Georgetown, Guyana under the leadership of Jim Jones are occurring. These people, who were members of that Peoples Church, were looking for a sense of belonging to some group. They had a need to be part of a movement. This church with its beginnings in an effort to help each other under the leadership of Rev. Jones was not a bad thing because it gave people a sense of belonging. It was a matter of extending a hand of helpfulness to those who needed food and support, but above all those who needed a sense of belonging to a family. This is quite common among these cults.

This church began to build a so-called ideal colony where there was communal living. It was a place where they all lived under the domination of one man, a man who evidently had unique abilities to lead and to inspire people. But he also had the capacity to lead over 900 people to commit suicide. It's not the first time that people have allowed themselves to be controlled by a mad man. This has happened throughout history. Nations and even parts of the world have been controlled by people who were

practically insane.

Some mothers say, "I would like to have my children get to know my parents better, but it's painful to get them to go to their home and visit them. My parents get so upset when the children upset the house and for that reason they don't like to go to Grandma and Grandpa's house." Children often don't know their aunts and uncles; surely they don't know their cousins. In fact, most of us have cousins that we don't know too well.

The influence of the extended family is lost. People have moved away from the community and sometimes purposely so, and the result is that the extended family is no longer the kind of power that it used to be. I can remember the day that if a boy went to visit his cousins and they didn't behave too well, that the aunt or the uncle felt that they had the right to take this youngster across their knee and give him/her a good spanking. That didn't create a family crisis. This was her right because after all she was an aunt of this youngster. Now you try to do that sort of thing today and you're going to split the family apart. There was that real concern about each other and about helping each other.

I knew a family where there was a boy who wasn't behaving too well and was getting in trouble with the law and then an uncle who lived some 50 miles away on a farm said, "Why don't you send him to me, maybe I can do something to straighten him around." He did go there and he was successful with this boy, putting him to work on the farm and giving him rather firm guidance and direction and the result of it was the making of this young man. This young man happens to be one of the preachers that I know rather well. This was the kind of situation you had — the family was a support group.

Children sometimes go to visit their parents and grandparents. I remember a boy talking about his grandfather and he said his mother idealized her father and talked about him as being a wise and good old gentleman, and he thought very highly of him when it came to the report that the mother gave. Then he went to visit him one day. He saw this old gentleman and he talked with a brogue and he smoked a pipe and had some habits that surely were not too pleasant. So, this young man, when he came back, said: "Are you and dad going to be like that some day too?" He wasn't impressed, he hadn't known his grandfather too well in the days when he was still rather well and now that he was becoming senile he saw and met him. I believe that God has placed us in families and it is important to cultivate the extended family. It would be better if we could feel that bond of unity that unites us together as parents, aunts, uncles, grandparents, great-grandparents or whatever it may be, so that in this way we also keep alive that family group as a support group for those who face life today. God has made it this way. We shouldn't break it.

THOUGHT FOR THE WEEK:

Jesus talks about the faith of a little child. It's the kind of faith of a child who walks hand in hand with his father and is not afraid, or a little girl who looks up at her mother and is confident. When we lift our eyes to the God with whom we have fellowship, we should have that kind of faith so that we can say, "No matter what the experiences of life are, my Father rules and all is well."

The King's College

Looking backwards and forwards

by Gerry Ebberts

Mr. Ebberts is director of student and community affairs for The King's College.

Roots was a popular television series. Apparently millions of viewers watched it and the program created veritable stampedes at government offices as viewers began to trace their own family background. Knowing where you've come from is as important as knowing where you're going.

I learned much about my own roots this past year while travelling for the College. I met relatives whom I haven't seen for decades. I met people who knew me when I was just a baby. And I met old-timers who knew my grandparents in the early 1900's when they came to Canada. Along with former college friends and other acquaintances all these contacts added up to a startling surprise — there was not one church in all of the churches in Alberta and B.C. that I visited in which I did not meet at least one person I knew or who knew me. And that was very nice. Everywhere I went I received a warm reception. In no church did I feel like a stranger. On the contrary, I experienced again and again that what unites us as a community of Christians is much stronger than what may divide us.

I learned much, too, about my Dutch heritage, especially the contribution that our forefathers have made to this country. Hard work, firm faith,

dedication, persistence — these qualities built the solid Christian communities which will be the foundation for the work of the College. And what blessings the Lord has given our Christian community. In such a short period of time homes, businesses, schools, senior citizens' residences, and many other endeavors have been established. Our Christian community in Canada is secure, established, united. Our students must realize that, too. They must see how their parents have labored so that from that firm foundation their children may proclaim the kingship of Christ — shouting from hilltops and shining in dark corners.

And I learned much about my Reformed heritage. The covenantal promises of God are illustrated in the fact that despite the course of society generally, our families remain united — an by-and-large children have made the faith of their fathers their own faith. For this we must indeed be thankful, for in many churches that is not the case, and in society generally young people are looking not for a career that is concerned about others, but one that is of personal reward only.

And so King's thankfully finds itself on a firm foundation as it begins to train young people to proclaim the Lordship of Christ in all areas of our society. And to what kind of society must the College address itself? Certainly one where there is increasing anxiety, purposelessness, instability, and lawlessness.

One does not have to look

around the world for examples of the above. Within our own country the uncertain status of Quebec causes anxiety for some. Probably more Canadians are concerned about the economy — will our present picture improve or will the impending recession in the U.S. engulf us too? As our country becomes increasingly industrialized, more people work at jobs where there is no satisfaction and where their small task seems totally useless compared to the world issues revolving around them. Lawlessness on the international scene evidenced by terrorist bombings and kidnappings is paralleled on all levels of our society down to the vandalism present in our schools and the muggings occurring openly on our streets.

Yet the potential for greatness for Canada is there too. New oil and gas discoveries mean that we rival the Middle East in potential fossil fuel production. Other raw materials are in abundance. Land is in abundance. And students at King's will find themselves "where the action is" in Canada for the next few years. Calgary will soon outdistance Toronto as the financial capital of Canada. Red Deer may soon be the site of a dirigible factory for the construction of big balloons which will carry oil and gas from the north to refineries in the south. Edmonton's population should surpass one million by the year 1990. Another huge refinery will be constructed north of the present most northerly refinery — Syncrude.

In the midst of both this

great uncertainty and great potential comes The King's College. Do we believe we can make a significant impact on our society? Actually that's the wrong question to ask. We are called to be a leaven in our society. We will strive to do that and trust that God's Word will not return empty but that it will accomplish the purpose for which it is sent forth. Our supporters have believed that. That's why they decided a year and a half ago to go ahead with the College. Our staff and faculty believe that. That's why they've come together to create a Reformed witness in higher education. And our students believe that. That's why they're coming to King's. When we read the commitments they have made on their application forms, we are both humbled and challenged by the task the Lord has given us in developing the talents of these young people for kingdom service.

And what does the future hold for King's? Come September, 1979, D.V., the three thousand supporters of the college will see a staff of nine, a faculty of twelve (six full-time and six part-time), and a student body of seventy.

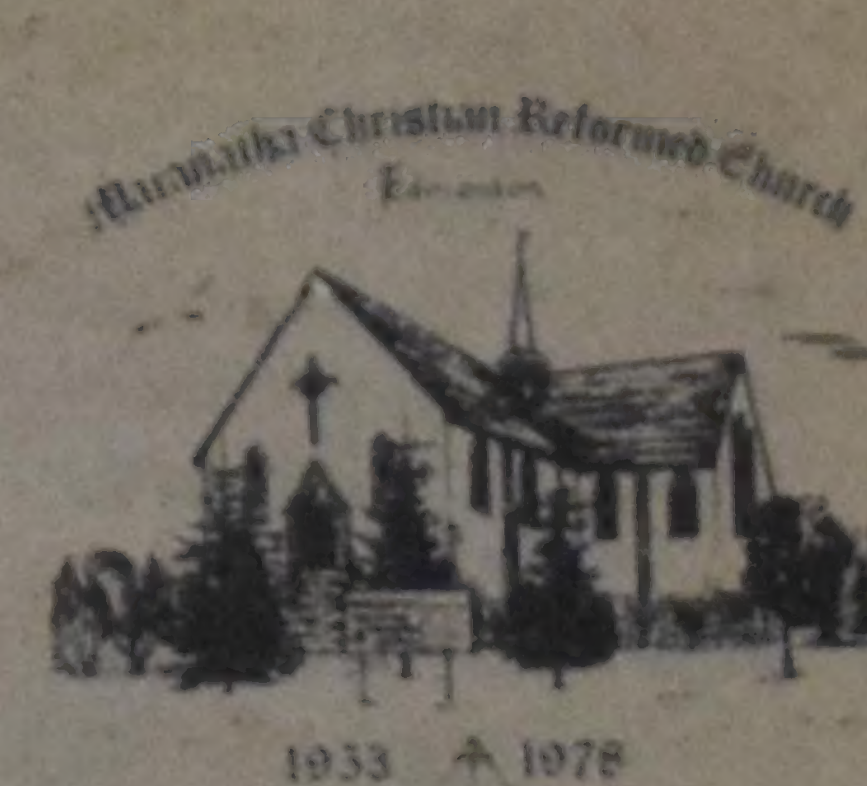
At the end of one year we hope to have transferability of courses to other colleges and universities. Recognition of the College by the provincial government is being considered right now, with the hope that in a couple of years the College can receive aid in government funding.

And we dare to dream further into the future: A four-year college in five years. Degrees in the arts, sciences, music, social work, education. An enrolment of 500 in ten years. An extensive adult education program. An Institute for family studies associated with the College. A Christian newspaper, radio, and T.V. station.

Many who dreamt years ago about a Christian college for Canada will be at the convocation ceremonies. Our prayer is that our students will also dream dreams and our old men will continue to see visions and that, as God has given us the ability and opportunity to make a significant impact on our world, we will not falter to proclaim that Jesus Christ is Lord of life and King of creation. May The King's College always be The King's College.

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Na Pinksteren: Volharding 3

Bij de gemeenschap

Volharden bij de gemeenschap, standvastig blijven in de gemeenschap, doorgaan met de gemeenschap, dat is het wat u zag in de eerste christengemeente kort na Pinksteren. En ze konden dat doen want het onderwijs der apostelen, dat Woord van God legde de band tussen Gods kinderen. Samen luisterden ze naar de apostelen. Men had elkander gevonden als volgelingen van een Helland, gered door zijn dood. En men was zo blij dat men niet alleen was. Ze konden met recht zeggen: dat niet alleen anderen, maar ook mij, niet alleen mij, maar ook anderen vergeving der zonden, eeuwige gerechtigheid en zaligheid van God geschonken is, uit louter genade, alleen om der verdienste van Christus' wille.

Het Woord en de Geest, de Geest en het Woord bond hen samen. Ze waren broeders en zusters in onze Heer Jezus Christus. Ze hadden elkaar niet uitgezocht. Ze waren zomaar met elkaar in één verband gezet door de Heilige Geest, het gemeente-verband. En ze waren er blij mee. Het gemeenschapsleven werd beoefend. Ze konden niet meer zonder elkaar. Ze waren blij als ze elkaar zagen. Ze verlangden naar de samenkomsten der gemeente. De gemeenschap der heiligen openbaarde zich als een vrucht van de Heilige Geest. Het was om zo te zeggen niet een artikel in een geloofsbelijdenis, neen het was daar in Jeruzalem werkelijkheid. Men noemde elkaar maar niet broeders en zusters, maar men beleefde de band aan het volk van God. En hoe meer een gemeente volk van God is, hoemeer die gemeenschap gaat bloeien.

De zonde verdeelt en slaat uiteen. De zonde maakt ons tot haters van elkaar, en liefhebbers van onszelf. De genade echter verenigt. God vergadert door de Heilige Geest zijn volk rondom Christus. Dat is de Innige gemeenschap der gelovigen. Christus het Hoofd en wij de leden. Wij moeten elkaar steeds weer in Hem ontmoeten. Kerkmensen moeten dat willen. De eredienst op zondag wordt ook een samen gesterkt worden in die gemeenschap. We worden aangesproken als 'geliefde gemeente', of 'broeders en zusters in onze Heer Jezus Christus', als één geheel. Dat mag geen praatje zijn, dat moet kloppen met de werkelijkheid. En bij die gemeenschap moeten wij volharden.

De Pinkstergemeente bleef standvastig in de gemeenschap volharden. En wij mogen nooit zeggen dat het niet kan. Laten we van elkaar houden als kinderen van God. En laten we elkaar helpen, ook door op elkaar te letten, opdat we niet afdwalen van Christus. Laten we ook voor elkaar bidden. Laten we 'elkaars zaligheid zoeken'.

We zijn kinderen van een hemelse Vader, we behoren bij elkaar, en we moeten het laten merken ook, in blijde en droeve dagen. Het kan, omdat het Pinksteren is geweest. Dezelfde Pinkster Geest die de Jeruzalemse gemeente deed volharden bij de gemeenschap is er ook nu nog, en zijn kracht is ook dezelfde gebleven.

"Ieder van ons zal zich schuldig weten zijn gaven ter nutte en ter zaligheid van de andere lidmaten gewillig en met vreugde aan te wenden". Dat zinnetje hebben velen onzer vroeger van buiten geleerd. Wij weten het zo goed. We moesten er meer naar leven! We staan de Heilige Geest zo vaak in de weg, en bedroeven Hem daarmee. Zo'n mededeling over de eerste Pinkstergemeente moet ons er toe brengen de hand in eigen boezem te steken en te vragen: waar is mijn liefde tot de andere kinderen Gods? Waar is de hand die ik de naaste biedt? Waar is mijn gebed voor mijn mede broeders en zusters in Christus? Kennen wij de zegen der gemeenschap? Het samenwonen in een stad of een dorp van Gods kinderen? Het samen behoren tot een kerkelijke gemeente? Het samen luisteren naar Gods Woord, samen bidden en zingen, samen avondmaal vieren? Ook het samenspreken over kerk en zending, over al wat gebeurt en gebeuren moet in het koninkrijk Gods?

Misschien waarderen wij het pas als we het missen. Denk maar eens terug aan de tijd toen u als een eenzame immigrant naar de zondag verlangde om in een of andere kamer of 'hall' samen met anderen Gods Woord te horen en samen te bidden. Dat was gemeenschap der heiligen. We voelden ons één, en wisten dat we niet alleen waren in onze strijd. Die gemeenschap der gelovigen moet ons steeds aansporen in de geweldige worsteling om het koningschap van Christus. Wat een zegen: we zijn niet alleen, er is een hele schare van gelovigen, er zijn ook anderen die het Woord gaarne aanvaarden, en volharden bij het onderwijs der apostelen!

Samen zijn als kinderen van een Vader, aangenomen kinderen door Christus' offer, dat is de gemeenschap, het 'gezin' waarbij we allen moeten volharden. Daar moeten we mee doorgaan!

J. VanHarmelen

Christen zijn nu

door ds. J. H. Velema in
De Wakker

Profetisch

Wat betekent het vandaag dat een christen profetisch bezig moet zijn? Dat betekent naar de aard van het profetisch ambt: onderscheiden, verbanden leggen en de zaken doorzien. Dat onderstreept eigen verantwoordelijkheid en dat vergt duidelijk zelfwerkzaamheid. We moeten iets niet doen of laten of zeggen omdat het de heersende trend is en we niet graag uit de toon willen vallen. Maar we moeten in de vele situaties waar we voor geplaatst worden en waar beslissingen in genomen moeten worden, proberen antwoord te vinden op de vragen: wat zit daar achter?; waar komt het vandaan?; welke consequenties zijn er aan verbonden?; welk doel wordt hiermee bereikt? En dan door al die vragen heen de grondvragen: komt dit alles op uit het geloof; kan ik dit alles doen of niet doen in het geloof en kan ik dat doen tot Gods eer?

Dat zijn belangrijke vragen, die we ons hebben te stellen. Wie deze vragen, al is het ook nog zo in beginsel, niet stelt is zeker niet profetisch, niet christelijk bezig. Hij of zij is

bezig een wezenlijk element van het christen-zijn te verloochenen.

Ik weet: ook al stellen we ons deze vragen, dan hebben we het juiste antwoord niet zo spoedig en niet zo gemakkelijk gevonden. Maar dat antwoord vinden we zeker niet wanneer we die vragen niet stellen.

Daarom is het al belangrijk dat deze vragen aan de orde zijn; dat we beseffen dat we om die vragen niet heen kunnen en dat ze gesteld moeten worden terwille van de Here en terwille van onszelf.

Beter worstelend met deze vragen dan zonder vragen te stellen ons mee laten voeren op de stroom, die ons ver brengt van het leven bij Gods Woord. Het is vandaag ook zo belangrijk dat we samen als christenen onze moeiten met de christelijke levenshouding bespreken hetzij in kleine kring, op verenigingen en niet het minst bij ambtelijke bezoeken.

Gezinsvorming en schoolkeuze, vrije tijdsbesteding en gebruik van de media (pers, radio en t.v.) zijn vandaag vragen die de bespreking meer dan waard zijn, willen we verantwoorde beslissingen nemen.

Het is in-triëst dat vele buitenkerkelijken een grote mond opzetten en hun gedach-

ten zeer vrijmoedig uitkramen en dat kerkleden hun mond houden en niet eens altijd om dat ze vinden dat het paarden werpen is voor de zwijnen, als zij gaan spreken; maar ook vaak omdat ze niet durven te spreken of soms zelfs niet eens weten wat ze moeten zeggen.

Het behoort tot de christelijke levenshouding om vandaag overtuigd getuigend in deze wereld te staan zodat de mensen weten wat ze aan ons hebben.

Priesterlijk

Als we de priesterlijke zijde van het christenleven bekijken dan is het wel een zeer actuele zaak dat het gebed een grote plaats inneemt in het leven van een christen: het gebed voor eigen leven om de juiste beslissingen te nemen - Here, leer mij Uw weg -; het gebed voor onze kinderen, thuis of getrouwd, opdat ze in gevaarlijke tijden bewaard worden; het gebed voor Christus' kerk en de komst van Zijn rijk en het gebed voor een wereld in nood.

Niet minder belangrijk is het dat in het christenleven gezien wordt de bereidheid om zichzelf te verloochenen, zijn leven te leven in het teken van het offer en het altaar van het leven werkelijk in het

PERSOVERZICHT

• De regering in Ottawa heeft aangedrongen op bezuiniging in het verbruik van benzine. Om een goed voorbeeld te geven ga ik op de fiets naar de kerk.

• In Mei werd het levensonderhoud een procent duurder, alhoewel levensmiddelen maar een half procent in prijs stegen. 't Bakke troost echter zal wel gauw weer duurder worden. Koffieprijs stegen schrikbarend op de groothandelbeurzen in London en New York tengevolge van vorst in Brazilië.

• De Progressive Conservatives hebben de verkiezingen in Newfoundland gewonnen. Peckford, hun 36-jarige leider, gaat Canada's jongste premier worden. Niettegenstaande al die Liberale nederlagen heeft de frakle in Ottawa z'n vertrouwen in Trudeau uitgedrukt. Dat kon wel eens niet zo lang meer duren, denk ik.

• Levesque heeft de stoute schoenen aangetrokken. Hij gaat 't proberen, en hij heeft meegedeeld dat het referendum over soevereiniteits-associatie in het voorjaar van 1980 gehouden zal worden. De provincie wordt alvast "begraven" onder een lawine van pro en contra advertenties.

• De Arabieren blijven maar nagrommen over de mogelijkheid van een ambassade in Jeruzalem, ze hebben gedreigd om hun centen aan Canadese banken te onttrekken. Van schrik ging de dollar een heel eind naar beneden en over het hele land kon men de maagzweren van de bankdirecteuren horen bubbelen.

• Volgende maand komt een tachtig-ton wegend gevaarte terug uit de ruimte in de aardse atmosfeer. De onverbrande stukken kun-

nen op Canadees gebied terecht komen. Een paraplu zal wel niet veel helpen.

• Carter en Brezhnev onderhandelden de laatste etappe over het ontwapeningsverdrag. Toen ze elkaar ontmoetten was er een hartelijke handdruk maar bij het afscheid werd er druk gezoend omdat ze niet voor elkaar gekregen hadden. Carter moet nu de goedkeuring van het Congres hebben. Er was nogal veel fanfare in de pers over de ondertekening. Persoonlijk heb ik niet zoveel geloof in papier.

• In Malakka worden de bootmensen weer de zee ingestuurd met dezelfde lekke boten waarmee zij aankwamen. Er verdrinken mensen bij de honderden. Onze kerk moet opschieten met het verlenen van hulp. 't Duurt me te lang.

• De rechtse en midden partijen zullen in Europa het Europese parlement gaan domineren. De socialisten kregen er van langs.

• Iemand belde me op met de mededeling dat hij het Nederlands nieuws bijzonder waardeerde. We zullen eens proberen hoeveel de redakteur van Calvinist Contact toelaat. (genoeg! red.) Het C.D.A. kreeg in Nederland de meeste stemmen voor het Europese parlement. Grote ontstemming bij Den Uyl, Joopie kan namelijk niet zo goed tegen zijn verlies. Vier Friezen gaan de Atlantische Oceaan oversteken met een vlot genaamd "Sterke Yerde III". Mij niet gezien!

• En ik kan nu ook beter staken. Een volgende keer zal ik proberen meer Nederlands nieuws binnen te smokkelen.

Carl D. Tuyl

dagelijkse leven te plaatsen. Dat is leven in de gezindheid van Christus tegenover elkaar en tegenover hen, die buiten staan. Wat wordt het moeilijk om een christen te herkennen die altijd op zijn strepen staat, steeds met de ellebogen werkt en niets voor een ander over heeft.

Een echt priesterlijke houding heeft wervende kracht; een onpriesterlijke houding maakt veel kapot en werpt een smaad op de christennaam. Alleen in die bidende, zelfverloochenende houding kunnen we een zegen zijn en zullen we een zegen zijn.

Wie daarover na gaat denken moet voor zichzelf, voor gemeente en kerk, ja voor heel de christenheid beschaamd het hoofd buigen.

Ziet de "wereld" in het leven van de christen en van de gemeente de gestalte van de Here Jezus Christus? Zijn wij Gods vensterglas? Breekt Zijn licht en leven in ons leven door? Gaat er zo veel van ons uit dat de buitenstaander weet dat wij iets hebben wat zij niet hebben?

Worden ze ontroerd door onze liefde of worden ze afgeschrikt door onze onenigheid, twist en ruzie, zodat het hun duidelijk is: zo hoeft

het van mij niet en nooit!

Het is verleidelijk om met recente voorbeelden te illustreren hoe moeilijk we het elkaar maken door onze eigen-gereide opstelling. Hoe moeilijk moet de buitenkerkelijke ons dan niet vinden!

We zullen ons vandaag wel heel goed moeten bedenken als we als christenen onze onenigheid ten toon spreiden; als dat moet - en het kan moeten! - dan toch zo dat we het priesterlijk doen in het belang van Gods zaak en eer. Dan kan alleen het profetisch getuigenis er in door klinken.

Koninklijk

Tot de koninklijke taak van de christen behoort het strijden tegen de zonde. Dat is niet minder een actuele aangelegenheid. Wie het leven van de doorsnee kerk-mensen vandaag bekijkt vraagt zich wel eens af: zien we nog wel ergens zonde in?; durft men nog wel eens neen te zeggen en tegen de stroom in te gaan? Waar is het besef gebleven dat we met vrezen en beven - eerbied en respect en heilige afkeer van hetgeen God haat - onze zaligheid hebben te werken?

Het lijkt er steeds meer op dat we zo slecht neen zeggen omdat we niet goed en over-

tulgd ja hebben gezegd tegen de Here. Zijn er daarom zo velen, die zich maar laten meeslepen door wat men doet en wil? Dan krijgen we de grote kloof tussen de zondagse kerkgang en het dagelijkse leven. Dan moeten we constateren dat men's zondags wel onder dezelfde preek zit, maar in de week ander geestelijk voedsel kiest via lektuur en radio - en t.v. - programma's, die soms meer bepalend lijken te zijn dan het Woord Gods. In plaats dat we koninklijk bezig zijn worden we slaven van hetgeen de tijd ons biedt.

Tot dat koninklijke behoort ook dat we de omstandigheden weten te beheersen en daar boven staan, daarvan niet afhankelijk zijn of worden. Dat is de christelijke levenshouding bij uitstek.

Wie zich laat beheersen door wat gebeurt geeft veel uit handen en openbaart zich niet als een christen, die gehoorzaam is aan zijn Koning. Er gaat dan ook geen leiding van hem of haar uit. In dit leiding geven komt de christelijke levenshouding vandaag uit.

Telkens weer komt het voor dat mensen vragen aan kerkleden: wat zeg jij daar nu van? hoe zie je dat nu vanuit het geloof? Het is een gemiste kans wanneer de gevraagde kerkleden dan met hun mond vol tanden staan en er van hen geen leiding uitgaat.

Of in gevallen van leed, van een ongeluk, van grote consternatie is het zo belangrijk dat er van een gelovige rust en kracht uitgaat. Dat is zijn koninklijke taak. Op deze

wijze komt iets van zijn eigenlijke kracht openbaar, het stille geheim van zijn leven.

Nu er vandaag zoveel aan de orde is en er zoveel leed wordt uitgestort over de mensheid kunnen we het alleen maar volhouden als we leven in het licht van het Koninkrijk dat komt, de grote triomf, die eens openbaar zal komen. De verwachting daarvan geeft kracht in het heden. Daar leven en werken we voor. En dat geeft aan het leven een eigen plooi. Christen-zijn nu is een boeiende zaak.

Moelijk zeker, maar nodiger dan ooit tevoren. Als we de roeping maar zien en onze kracht daartoe putten uit Hem, in Wiens gemeenschap en door Wiens kracht het alleen maar mogelijk is om zo christen te zijn.



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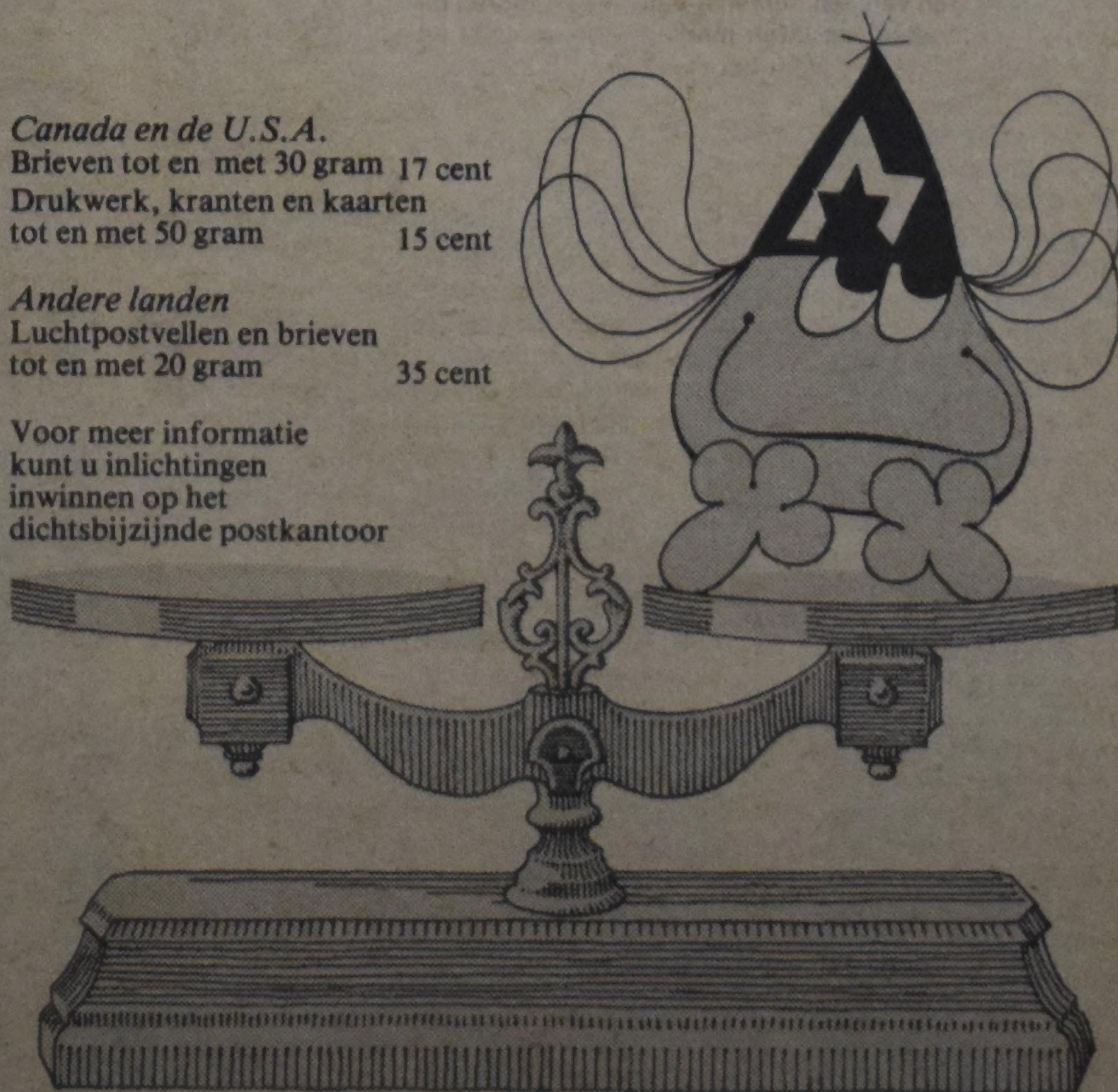
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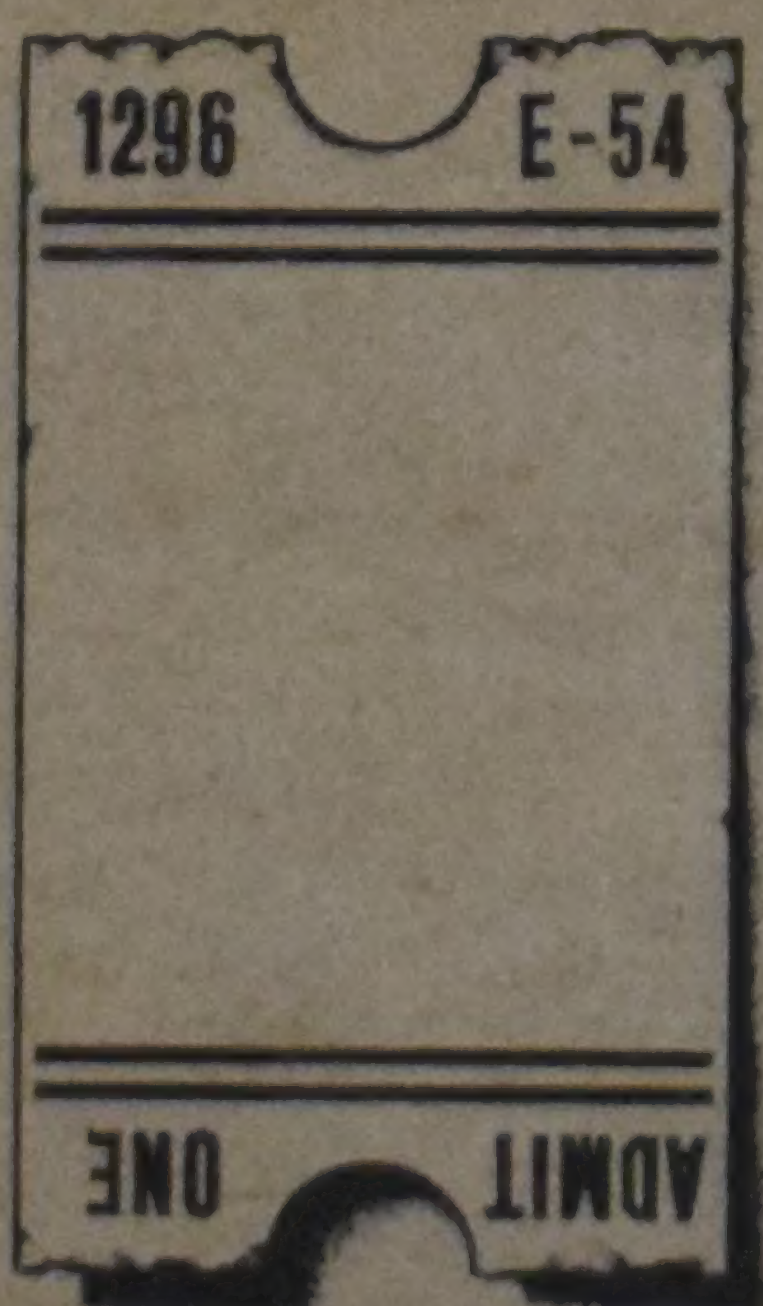
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Wie koopt er een kaartje?



Op het raam van lijn 1 in Amsterdam was een affiche:
Zwartrijders betalen nu f 15, —
koop liever een kaartje

Waarom "liever"?

Omdat f 15, — te prijzig wordt.

Commerciële ethiek is dat.

Ik vrees — bij gebrek aan beter.

Aan betere ethiek.

Aan betere motivatie om het stelen te laten.

Overigens wel een zwakke ethiek, lijkt me.

De één zal denken: voor f 15, — riskeer ik het toch.

De ander: f 15, — wordt me te duur.

De grondslag wordt het drijfzand van eigen financiële draagkracht.

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Vrij onbetrouwbaar, vrees ik voor dat vervoerbedrijf.

In de bijbel staat een stabielere ethiek.

Die dan ook reeds de eeuwen trotseerde.

En nog steeds in de kerk wordt verkondigd.

Ook voor vervoerbedrijven en ook voor trampassagiers.

"Gij zult niet stelen"

Was Paulus een anti-feminist?²

Daarin ligt ook het verschil met de slavernij. Van feministische zijde beroept men zich nogal eens op het feit dat de christelijke kerk later ook de hele slavernij heeft afgevoerd, ondanks het feit dat Paulus deze instelling blijkbaar vanzelfsprekend vindt (bijv. 1 Cor. 7:17-24; Philemon). Maar dan verliest men toch uit het oog dat Paulus nergens de ondergeschiktheid van de slaaf aan zijn meester in de scheppingsorde fundeert. Ten aanzien van het huwelijk doet hij dat wel. Wie vandaag dan ook probeert ook dit aspect weg te redeneren moet wel goed beseffen dat hij daarmee rechtstreeks tegen de apostolische leer op dit punt ingaat.

Toch is met dit theologische argument de zaak niet opgelost. De vraag blijft over hoe dit hoofd-zijn van de man en het ondergeschikt-zijn van de vrouw in de praktijk moet worden ingevuld.

Juist op dit punt speelt het culturele argument bij Paulus een beslissende rol. Hij wil blijkbaar niet dat de christelijke vrouwen opschudding verwekken door hun gedrag en vermaant ze daarom om 'onderdanig' en 'rustig' te zijn, termen die in die tijd gebruikelijk waren. Dr. Hommes schrijft: "Zoals de kleur van een rivier mede bepaald wordt door de bedding, waar zij door heen stroomt, zo is de kleur van de N.T. boodschap over de vrouw ook mede bepaald door de bedding der antieke wereld (a.w., 159). En Ridderbos schrijft: "Het dieper liggende motief, dat is de plaats, die God aan de vrouw van de beginne heeft willen toekennen in haar verhouding tot de man, vindt zijn concretisering dus mede in de wijze, waarop het volgens de zede oorbaar is, dat de vrouw zich in het publiek gedraagt en haar plaats ten opzichte van de man moet kennen (Paulus, 1966, 517).

De situatie vandaag

Dit alles heeft belangrijke consequenties voor vandaag. Ik denk dan allereerst aan de verhouding man-vrouw in het gezin. Deze verhouding ligt vandaag cultureel gezien totaal anders dan in Paulus' tijd. Vandaag wordt het huwelijk, althans in onze westerse cultuur, veel meer beleefd als een partnerschap, waarin man en vrouw samen optrekken om hun huwelijk te doen slagen.

Dit alles heeft ook consequenties voor de plaats van de vrouw in de gemeente. Het staat, en weer zeg ik: althans in onze westerse cultuur, hele-

maal niet 'lelijk' voor een vrouw om te spreken in een gemeente. We zouden het gewoon vreemd vinden, als op een gemeentevergadering de vrouwen helemaal niets zeggen en er letterlijk het zwijgen toedoen. De hele culturele situatie is (mee onder invloed van het Christendom zelf) totaal veranderd. Wij zullen het dan ook nu in onze tijd moeten invullen, in overeenstemming met het cultuurpatroon van deze tijd. En dan kom je op dit punt ongetwijfeld tot andere resultaten dan in de tijd van Paulus. Ik ben er

dan ook wel zeker van dat Paulus vandaag niet tegen vrouwelijke ambtsdragers zou zijn.

Deze dingen sluiten elkaar in onze cultuur niet meer uit. Dat was wel zo in de antieke cultuur. Daar betekende het hoofd-zijn van de man dat de vrouw geen positie van gezag kon hebben op welk levensterrein ook. Zo'n gezagspositie zou zijn hoofd-zijn vernietigen. In onze cultuur is dit niet meer zo.

In een Amerikaans artikel las ik enige tijd geleden het

voorbeeld van een directrice van een middelbare school, terwijl haar man concierge was. Dat is natuurlijk een extreem voorbeeld, maar het kan in onze moderne samenleving. Wordt daarmee het hoofd-zijn van de man in het gezin opgeheven? Als de gezinsverhoudingen goed zijn, hoeft dit helemaal niet het geval te zijn. Evenmin als dat bijv. het geval hoeft te zijn in het gezin van de koningin. Al is zij het hoofd van de Nederlandse staat, daarom kan Prins Bernhard nog best het hoofd van zijn gezin zijn.

Ik denk ook aan het bekende verhaal van Koningin Victoria en Prins Albert. Op een gegeven moment hadden ze ruzie (dat kan ook in een koninklijk gezin) en hij had zich teruggetrokken in zijn eigen werkkamer. Enkele uren later klopte zij op zijn deur. Toen hij vroeg wie er was, antwoordde ze trots: "De koningin". Hij deed niet open. Toen ze even later weer klopte en hij opnieuw vroeg wie er was, antwoordde ze: "Je vrouw". Toen deed hij wel open, en de ruzie werd weer bijgelegd.

Wij hebben Ontario's Planning Act opnieuw bekeken.



Land. Ontario heeft er meer dan een miljoen vierkante kilometer van. Het is belangrijk voor ons allemaal dat elke kilometer zo goed mogelijk gebruikt wordt, nu en in de toekomst.

Daarom heeft Ontario een Planning Act. Het is het wettige kader dat bepaalt hoe land gebruikt zou moeten worden en in welke vorm de ontwikkeling plaats zou moeten hebben.

Onder de huidige wet gaan gemeenten, die verordeningen met betrekking tot het gebruik van land wensen aan te nemen voor provinciale goedkeuring naar de Ontario Municipal Board.

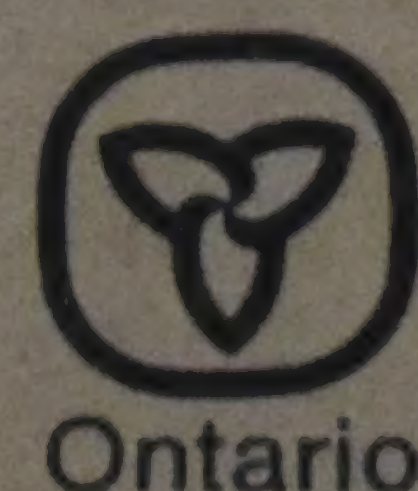
De laatste jaren echter is de rol van de provinciale regering betreffende gemeentelijke planning aan het veranderen. Een committee, geïnstalleerd in 1975, bekeek de Planning Act nader, om te zien of het kon worden aangepast aan de veranderende behoeften van de gemeenten en om de procedures meer efficiënt te maken.

Na reacties op het rapport van de Planning Act Review Committee heeft de regering de White Paper (de Witte Krant) uitgegeven, waarin haar positie betreffende de herziening van de wet wordt omschreven.

De belangrijkste voorstellen zijn:

- ☐ De provincie zou meer nadruk leggen op raadgeving en assistentie dan op haar huidige rol van toezicht en goedkeuring van plaatselijke planningsbesluiten.
- ☐ Gemeenten, voor zover daarvoor geschikt, zou autonomie gegeven worden om planningsbesluiten te nemen. Dit zal van toepassing zijn op gemeenten die de bronnen en mogelijkheden bezitten om grotere plannings — verantwoordelijkheden te nemen.
- ☐ Het publiek zou een betere toegang hebben in het planningsproces. Gemeenten zullen hun publieke kennisgevings procedures moeten uitbreiden aan hen die door de planningsbesluiten getroffen worden zullen.
- ☐ Om het proces te bespoedigen zou de Ontario Municipal Board alleen optreden als een appellerend lichaam.

Een copie van de White Paper is verkrijgbaar voor gemeenten, planningsbesturen en andere belanghebbende groepen. Als u geïnteresseerd bent kunt u contact opnemen met: Ministry of Housing, Communications Branch, 56 Wellesley St. W. Toronto, Ont. M7A 2K4.



Claude Bennett,
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de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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"Weet je datte ze daar geen alcohol magge schenken?" vraagt hij smalend, "streng verbod! Alleen koffie en limmenade, om je zat te lachen!"

Jo Sluiters heeft het concert ook bijgewoond; hij loopt met een stel vrienden terug naar de Heide. Ook hij passeert het Koning Willemshuis.

"Ze zullen ons een stel brave Hendriksen vinden," zegt hij, "maar kom op, we gaan koffie drinken."

Het is plezierig binnen; bij uitzondering is dit een openbare inval zonder de smook van stinkende pijpen en goedkope sigaren en pruimtabak, en ook de scherpe bierlucht hangt hier niet. Een koffiegeur is alles en ruim voldoende.

Ze schuiven stoelen bij. "Klaas, bestel jij even koffie, toe - doe ook wat joh! Nee Henri, jij hier, we schuiven doodgewoon het meubilair in wanorde, maar gezellig moet het zijn."

"Ik heb al een nieuwe naam voor dit huis gehoord," zegt Klaas gnuiwend. "de blauwe knoop - ze hebben gelijk ook."

"In elk geval beter dan de kroeg," ontdekt Henri, "ik geloof, dat in elke vierkante meter een kroeg staat."

"Wie heeft morgen dienst?" vraagt Gerrit aan Jo, "ik heb het nu over de kerk in het huis van de evangelist." Hij lacht vermaakt. "Zullen we het op de Heide ooit nog eens beleven, dat we een behoorlijke behuizing hebben voor onze activiteiten? De wereld bouwt maar, nodig of niet - "Hij ziet rond: "Koning Willemshuis - Hotel Willem Barendsz, Hotel nummer één."

"Nummer één," verbetert Henri statig.

"Nummer één," houdt Jo halsstarrig vol, "ga kijken in de Oranjestraat, makker! Verder hebben ze nog café Cycloop - IJmuiden leeft wel. Durft ook veel."

Henri proeft zijn koffie. "Laat ze," zegt hij, "de Heide redt het heus wel."

"Jamaar," komt Klaas, "het Rijk kan wel wat meer om ons denken, vind ik, ze zijn aan het eind van deze eeuw zo haastig geworden, maar wij worden vergeeten. IJmuiden is alles wat de klok slaat, hoe spelen die lui het klaar: weten jullie dat er bouwplannen bestaan om te bouwen rondom de vissershaven, die notabene nog niet eens gereed is? Weten jullie, dat ze in Den Haag bezig zijn met plannen voor een nieuwe spoorweg Den Helder - IJmuiden - Hoek van Holland?"

"O, dat gaat toch niet door." voor-spelt Henri, "Den Helder is uitgeschakeld."

"Waarom?", vraagt Jo.

"Omdat het Noordzeekanaal het Noord-Hollands kanaal heeft uitgeschakeld en nu wil ik nog een pittig kop koffie, want ik voel het nodig te hebben daar ik momenteel denk aan het weggegooid belastinggeld, gestort in dat kronkelende Noord-Hollands kanaal."

Allen schateren het uit. "Dat kanaal heeft wel wat nut gehad," roept Jo, "dat gebruiken ze evengoed wel."

Klaas bezweert het lawaai. "Goed, goed! Ik weet nog meer nieuws: ze willen een intercommunale telefoon-dienst voor het publiek instellen..."

"Is dringend," grinnikt Gerrit, "als ik nu wil bellen, moet ik naar de kantoren van Halverhout en Goedkoop."

"En dan," gaat Klaas door, "wil men een waterleiding, nee, niet voor ons, burgers, wat denken jullie? Voor de vishandel."

"Zo," bromt Jo, "wij kunnen dus nog een tijd naar de pomp lopen."

"Klaas is goed geïnformeerd," knikt Henri, zijn das rechtstrijkend, "hoe kom je aan die gegevens?"

"Oren en ogen open," verklaart Klaas, "voorts een blik in de toekomst volgens de wetten van de logica. Denk eens aan die vaart van de visafslag; hoeveel particulieren hebben we nu al? Die Rijksbouw gaat wel door, het schijnt een Rijksvisval te worden, waar de vis aankomt en wordt verkocht."

De jongens staan op. "Nu geloven we je niet meer, jij met je logica!"

"Toch is het waar," verzekert Klaas, "let op mijn voorspellingen: je kunt toch op je vingers natellen, zoveel handel en geld en zoveel handelaren - dat gaat nooit goed zonder leiding en dan grijpt de Regering in."

Het is een dankbaar onderwerp voor hen: Regering en wat in de toekomst kan plaatsvinden.

Bij het huis van de familie Sluiters praten ze nog even na; door de vitrage van het huiskamerraam gluurde Mien naar hen. Plots slaat ze de hand voor haar mond - neemaar...

"Joi!" roept ze als hij binnenkomt, "heb je nu al weer een nieuwe vriend? Weet je wie dat is? Henri!"

"Zo," zegt Jo, "kent mijn zus Henri dan?"

"Natuurlijk," lacht Mien, "dat is

Henri van "Waterland", de huisknecht; ik was de eerste keer daar met boekenrollen en Henri wilde me niet binnenlaten maar mevrouw kwam en toen mocht het wel."

"Ik zal hem de volgende keer mee naar binnen nemen," belooft Jo, "dan kan je hem alsnog op zijn kop geven."

Moeder schudt het hoofd. "Heeft de meester je dat geleerd?"

"Nee," plaagt Jo, "dat leer ik mijzelf wel."

Moeder gaat er niet op in. Jo heeft veel vrienden en die kring schijnt elke dag te groeien; hij gaat met iedereen even gemakkelijk om en slaapt drommen mee naar huis. Och, weet ze, hij doet het hoofdzakelijk uit een oogpunt van evangelisatie, net als de meester; het zit ze in het bloed.

In de Kalverstraat staat de kroeg van Veltman; een goed bezochte kroeg, want het is een ruim geval in het centrum van de Heide en Veltman is een gezellige meedrinker, die zijn klanten niet gauw op straat smijt. De kroeg staat naast het mooie nieuwe huis van de heer Van Zweden, die de Heide echter gaat verlaten; in zijn plaats komt de evangelist de heer Gutteling met zijn gezin.

Dit laatste is een probleem: het huis van de heer Van Zweden werd steeds... gebruikt als punt van samenkomen op de Heide voor hen, die niet naar Tivoli gaan: hoe moet dat nu weer?

Op een avond sluit Veltman de kroeg, zet zijn zwarte pet op, wrijft nog eens over zijn weelderige snor en mompelt: Ja en toch doen ik het." Hij gluurde door de ramen bij de heer Van Zweden; de man woont er nog, als hij nu maar thuis is... Het is verstandiger aan te bellen, maar dat doen de grote lui, liever knokkelt hij met zijn vuisten tegen de ramen: "Istervollek?"

De heer Van Zweden is thuis en vraagt zich af, wat Veltman te vertellen heeft. Veltman draait met zijn pet in het rond als is het een schip in een draaikolk, hoest zijn keel schoon en galmt: "Meneer, ik heb een besluit genomen: Veltman sluit zijn kroeg."

Mijnheer Van Zweden weet niet wat hij hoort - is Veltman voor het eerst van zijn leven echt dronken? "Ga je groter beginnen?" vraagt hij, "ga je verhuizen?"

Veltman schudt zijn ruige kop. "Nee, za'k vertellen. Ik gaan al lang naar

de kerk van de meester en van meneer zelf; ik hoor nog es wat en ik zien nog es wat, want ik heb me kluisgate goed open, moet wel met een bedrijf, zie je. Nou en ik ben bekeerd."

Het is even stil. Is dit een draaiende loer of een geloofsbelijdenis?

Veltman schijnt de vraag aan te voelen. "Kijk es, meneer van Zweden, ik heb veel mensen op de Hei dronken gemaakt en veel narigheid bezorgd en ik had daar de laatste tijd geen vree mee - daarom gong ik naar de preken van de meester en toen vond ik mezelf hoe langer hoe meer een schobbejak, ja, daar ken ik geen ander woord voor en toen heb de meester tege me gezeid dat zukke schobbejakke as ik, toch nog in de hemel kenne komme, nou: 'k zien me al! Maar ik wil wel - en daar heb ik es stevig over lope prakkizere en nou wil ik sebiel geen vrome worde, maar wel een christelijk mens en omrede zo'n figuur geen andere mensen naar derlui verderf schopt, sluit ik m'n kroeg. Cante heb ik genoeg en ik gaan ander werk zoeken."

Mijnheer Van Zweden staat voor de zoveelste keer diep verwonderd over God's werk. Wie had dit ooit kunnen denken? Inderdaad: Werp uw brood uit op het water - "En je kroeg?" vraagt hij geïnteresseerd.

"Ik heb gehoord, dat u om ruimte zit te schreeuwe en nou gaan ik de kroeg uit en jullie derin, ik laat rijk stoele zette en al zo meer en dan kan de meester daar preke en u ken daar preke en van alles ken daar beure. Kost geen cent, want dat wil ik doen."

Veltman heeft reeds lang afscheid genomen als de heer Van Zweden nog in diepe gedachten in de kamer staat. Telkens problemen en telkens de meest wondere uitkomsten - ze kunnen wanhopige plannen maken, maar de ruime uitkomst verschijnt van kanten waar een mens die niet zoeken zal.

De kroeg wordt kerk - dat is de Heide. Dat is het wonder van de Heide. Ruimte voor de opvolger, ruimte voor kerkdiensten - Hij zoekt plots zijn hoed, lijkt naar de Stationsweg, naar de meester.

Binnen een maand weten de kerkbezoekers, dat het café van Veltman kerk is geworden; de eerste dienst staat Veltman zelf bij de deur om spot en hoon op te vangen en zijn oude klanten, die komen om de boel op stang te jagen met een paar kernachtige woorden en termen buiten te houden.

Was Paulus een anti-feminist?

Anti-feminist?

Als ik het geheel zo overzie, is er m.i. maar één conclusie mogelijk: Paulus was zeker geen anti-feminist in de moderne zin van het woord. Er is bij hem geen sprake van de gedachte dat de vrouw vooral onder de duim moet worden gehouden. Wel blijft hij de scheppingsorde in het huwelijk handhaven, maar het betekent helemaal niet dat de man dus de 'big boss' (de grote baas) is. Integendeel, hij schrijft aan de mannen dat ze hun vrouw moeten liefhebben als hun eigen lichaam (Ef. 5:28) of als zichzelf (vs 33; vg.

ook Col. 3:19).

Dit soort gedachten was iets totaal nieuws in de wereld van die tijd. Zo ook, als hij in 1Cor. 11:11,12 schrijft: "In de Here is evenmin de vrouw zonder man iets, als de man zonder vrouw". Terecht zegt Ridderbos dat hiermee het huwelijk niet een andere zin of bestemming gekregen heeft dan het krachtens de schepping had, maar dat hiermee wel het beginsel der wederkerigheid, de onderlinge afhankelijkheid en het onderling dienstbetoon in liefde op een nieuwe wijze tot uitdrukking komt (a.w., 341).

Nee, Paulus was beslist geen vrouwenhater. Hij was ook geen anti-feminist. Of het moest al zijn dat hij zich verzette tegen die vrouwen die de scheppingsorde niet langer wilde erkennen. Maar voor de rest was Paulus juist de man, die meer dan wie ook onder de apostelen gebruik gemaakt heeft van de gaven en diensten van vrouwen in de gemeente, en ook in de verspreiding van het evangelie.

Als men de lijst met groeten in Rom. 16 doorleest is het opvallend hoeveel vrouwen namen er in voorkomen. Hij moet niet alleen goed met ze

hebben kunnen opschieten, maar zij van hun kant moeten ook van hem gehouden hebben. Dat is heel wat anders dan het beeld van een vrouwenhater. Ik denk dat ze hem veel meer gezien hebben als een man die voor hun positie opkwam!

Wat hij in Ef. 5 schrijft over de man als het hoofd van de vrouw mag vrouwen vandaag hard en onacceptabel toe-klinken, maar wat er op volgt moet de vrouwen van zijn eigen tijd als muziek in de oren geklonken hebben: Mannen, hebt uw vrouwen lief, evenals Christus zijn gemeen-

te heeft liefgehad en zich voor haar overgegeven heeft... Zo zijn de mannen verplicht hun vrouwen lief te hebben als hun eigen lichaam.

Hoe revolutionair moet dit geklonken hebben, als je het leest tegen de achtergrond van de beroemde en beruchte uitspraak van Demosthenes: "Malressen (hetaeren) hebben wij voor ons genoege, blijven (concubines) voor de verzorging van de dagelijkse lichamelijke behoefte, echtgenoten om wettige kinderen te verwekken en een trouwe wachters voor het huis te hebben" (Hommes, a.w., 81)!

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Calvinist CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

NOTES OF THANKS

PEGELS: We express our sincere thanks to our children, our relatives, and our many friends who remembered us on our 50th Wedding Anniversary. Thank you for the many cards, gifts and visits. We thank God above all for his blessings and care.
Mr. and Mrs. Bert Pegels, 19 Hayward Crescent, Agincourt, Ontario, M1S 2T7.

BIRTHS

BERGHOUT: With gratefulness to the Lord, the giver of life, we wish to announce the arrival of our first born, a son, MICHAEL DIRK, June 7, 1979, 7 lbs. 1 oz.
Thankful parents are Bernard and Anna Berghout (nee Spronk) 38 Moorcroft Road, Ottawa, Ontario, K2G 0M7

HOEKSTRA: Psalm 100:3 "Know" that the Lord is God! It is he that made us, and we are his; we are his people, and the sheep of his pasture."
We wish to announce the birth of our firstborn, a son, ROBERT JONATHAN, born May 30, 1979 to Jake and Hilkie Hoekstra. First grandson for Mr. and Mrs. Bob Hoekstra — Brighton. Third grandchild for Mr. and Mrs. John T. Nymeyer — Alma.
Box 317, Drayton, Ont. N0G 1P0

MARRIAGES

BOSKARS-ELLENS: Mr. and Mrs. Klaas Boskars of Clive, Alta. and Mr. and Mrs. Peter Ellens of Niagara-on-the-Lake, Ont., are pleased to announce the forthcoming marriage of their children, ELSIE and JOHN. The wedding will take place, the Lord willing, on Friday, July 13, 1979 at 2:30 p.m. in the Bethel Chr. Ref. Church of Lacombe, Alta.
Future address: Box 2592, Lacombe, Alta. T0C 1S0

BOSKARS-SLOMP: Mr. and Mrs. Klaas Boskars of Clive, Alta. and Mr. and Mrs. John Slomp of Brooks, Alta., are pleased to announce the forthcoming marriage of their children, LINDA and KARL. The wedding will take place, the Lord willing, on Friday, August 3, 1979 at 3:00 p.m. in the Bethel Chr. Ref. Church of Lacombe, Alta.
Future address: Brooks, Alta.

GROENEWOLD-WASSINK: With joy we announce the marriage of our children ALBERT and MARGARET on June 15, 1979. The wedding took place at Calvin Seminary Chapel. The pastors, Yelmer Groenewold and Richard van de Berg conducted a beautiful ceremony with the theme "O magnify the Lord with me and let us exalt his name together," with Maureen Geerlings at the organ.
Mr. and Mrs. Frank Groenewold — Central Point, Oregon
Mr. and Mrs. Evert Wassink — Forest, Ont.
Albert and Margaret have taken up residence at: 3056 Barret Street, First Floor, Grandville, Mich. 49418

MARRIAGES

BUESINK-BAKER: Mr. and Mrs. John Buesink, Strathroy, and Mr. and Mrs. Horace Baker, Sarnia, are happy to announce the forthcoming marriage of their children, BERNICE and STANLEY. The wedding ceremony will take place, D.V., on Friday, July 6, 1979, at 7 p.m. in the Strathroy East Chr. Ref. Church. Rev. M. Gredanus officiating.
Future address: Chatham, Ont.

DE WITT-STRIKWERDA: Mr. and Mrs. Aeliko De Witt of Newtonville, and Mr. and Mrs. Jim Strikwerda of Bowmanville, are happy to announce the forthcoming marriage of their children, AUDREY and JACK. This celebration of love will take place, the Lord willing, on Saturday, July 14, 1979 at 5:30 p.m., in the Rehoboth Chr. Ref. Church of Bowmanville.
Future address: R.R. 1, Chesley, Ont.

HOOGSTEN-VANDERVEGTE: Mr. and Mrs. Wiebe Hoogsteen of Kakabeka Falls, Ont., are happy to announce the forthcoming marriage of their daughter, SONIA MAY to BERT VANDER VEGTE, son of Mr. and Mrs. John Vander Vegte of Beamsville, Ontario. The wedding will take place on Saturday, August 4, 1979, at 1:30 p.m., in the First Chr. Ref. Church of Thunder Bay, Ontario, with Rev. J. Nutma officiating.

MEYERINK-URIE: Mr. and Mrs. E. Meyerink of R.R. 1, Dunnville, Ont., are happy to announce the forthcoming marriage of their daughter, HENRIETTA JANE to JOHN EDWARD, son of the late Mr. and Mrs. W. Urie of Hamilton, Ont. The ceremony will take place, D.V., on Saturday, July 7, 1979, at 2:30 p.m., in the First Chr. Ref. Church of Hamilton, Ont. Rev. John G. Klomps officiating.
Future address: 158 Dover Rd., Dunnville, Ont.

NAUTA-VYN: Mr. and Mrs. Abe Nauta of R.R. 2, Merlin, Ont. and Mr. and Mrs. Dick Vyn of R.R. 2, Ridgetown, Ont. are pleased to announce the forthcoming marriage of their children, IDA and HAROLD JACK. The wedding ceremony will take place, the Lord willing, on Saturday, July 14, 1979, at 5 p.m. in the Blenheim Chr. Ref. Church. Rev. John Tenyenhuys officiating.
Future address: 1038 Jalna Blvd. London, Ont. N6E 2M1

POSTMA-LOUTER: Mr. and Mrs. Wiebe (Bill) Postma of St. Catharines, Ont. and Mr. and Mrs. Herman Louter of Niagara-on-the-Lake, Ont., are pleased to announce the forthcoming marriage of their children, MARGARET and ANDREW. The wedding ceremony will take place, the Lord willing, on Friday, July 6, 1979 at 7:30 p.m., in the Covenant Chr. Ref. Church, St. Catharines, Ont. Rev. J. Kuntz officiating.
Future address: 36 Beech St., St. Catharines, Ont.

VAN RAVENSTEIN-APITIUS: With thanks to the Lord who brought them together, Mr. and Mrs. Adrian van Ravenstein are pleased to announce the forthcoming marriage of their daughter, AGNES JUDY to MICHAEL, son of Mr. and Mrs. Werner Apitius of Heathcote, Ontario. The ceremony will take place on Saturday, July 7, 1979, at 2:00 p.m. in the Clarkson Chr. Ref. Church, Mississauga, Ontario. Rev. Peter Siofstra officiating.
Future address: 2385 Brockhurst, Mississauga, Ont. L5J 1R1.

MARRIAGES

SCHRIK-FABER: Mr. and Mrs. B. Schrik, Thamesford, and Mrs. R. Faber, Strathroy, are happy to announce the forthcoming marriage of their children, CHRISTINE and ALBERT. The wedding ceremony will take place, D.V., on Saturday July 7, 1979 at 2 p.m., in the Ingersoll Chr. Ref. Church. Rev. Mouw officiating. Stand up reception following.
Future address: R.R. 6, Strathroy, Ont.

WEIZENBACH-VELDHUIZEN: Mr. and Mrs. Klaas Weizenbach and Mr. and Mrs. Johannes Veldhuizen of Edmonton, are happy to announce the marriage of their children, NANCY and MATTHEW. The ceremony will take place, the Lord willing, on Saturday, July 14th at 2:30 p.m., in the Maranatha Chr. Ref. Church, Edmonton, Alta. The Rev. N.B. Knoppers officiating.
Future address: 2015-138 Ave., Edmonton, Alta.

ANNIVERSARIES

With joy and thanksgiving to God, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

JOHN and SINA
AALBERS

on Friday, July 13, 1979. We pray that God will continue to bless you with many more years together.

Ed & Lisa Sempionius; John, Christine, Sandra, Gary
Henk & Linda Timmerman; Karen, Ian, Jeremy
Gary & Rita Aalbers; Joel
Open house on Friday, July 13th, from 7:30 to 10:00 p.m., at the Knox Christian School, Bowmanville. Best wishes only.
Home address: 77 Scugog St., Bowmanville, Ont.

1954 July 3 1979
The Lord willing, we hope to celebrate our 25th Wedding Anniversary,

FRED DROK and TINA DROK
(nee Vermey)

Their thankful son: David
Reception, August 4, 1979, from 3 to 5 p.m., at the First Chr. Ref. Church of Montreal, 52 Joseph Palement, Dollard Des Ormeaux, Que.
Home address: 10309 Gouin Blvd., Apt 321, Roxboro, Que. H8Y 1S1

1944 1979
Surhuistevreen Elmvalle

July 5th
"For your Father knoweth what things ye have need of, before ye ask him" Matthew 6:8b.
The Lord willing, we hope to celebrate with our parents and grandparents, Pake and Beppe their 35th Wedding Anniversary,

JELTE STRAMPEL and
AALTJE STRAMPEL
(nee Schullenga)

We thank our God for the blessings he's bestowed upon them in the past and pray for his continuous blessing in the future.
From their family:

Wolter & Geraldine — Toronto, Ont.
Taeke & Emily; Matthew, Naomi, John-Taeke — Wasaga Beach, Ont.
Margje & Klaas Noordegraaf; Angelina, Lisa, Michelle, Kerry-Lynn — Minesing, Ont.
George & Alle; Jeremy — Edenvale, Ont.
Tineke & Neil Radder; Alisla, Mandy — Elmvalle, Ont.
John & Valerie — Red Deer, Alta.
Home address: R.R. 1, Elmvalle, Ont.

ANNIVERSARIES

Norg Newmarket
1954 Ps. 119:2 1979
With thanks and praise to God, we hope, D.V., to celebrate on July 14, 1979, the 25th Wedding Anniversary of our parents,

HAROLD and ELLEN
KAMPEN (nee Hof)

We pray that God will continue to bless them in the years to come.
Gonda & Clarence
Miriam & Bill
Open House will be held on Saturday, July 14, 1979, from 3-5 p.m., at 49 William Roe Blvd., Newmarket. Best wishes only.

Tzummarum Thunder Bay
1939 June 29 1979
Psalm 37:5 "Commit your way to the Lord, trust in him and he will act."

With gratitude to God, we announce the 40th Wedding Anniversary of our parents and grandparents,

BINDERT and TJITSKE
POSTUMA (nee Sybesma)

Their thankful children and grandchildren:

Anne & Cecil Haagsma; Carolyn, Trudy, Elaine, Sarah — Ingersoll, Ont.

Ray & Jane Postuma; Joan, Ron, Tim, Lynnette — Winnipeg, Man.

John & Marge Postuma; Theodore, Christine, Michelle — Welland, Ont.

Wilma & Tony Kempe — Thunder Bay, Ont.

Ben Postuma — Thunder Bay, Ont.

May our heavenly Father continue to bless them in the years ahead.
Home address: R.R. 11, White Park, Rd., Thunder Bay, Ont.

Middelburg Sarnia
1954 July 8 1979

"But seek first God's kingdom and his righteousness, and all these things will be given to you as well" Matthew 6:33.
We wish to congratulate our parents,

HENK VANDERHULST and
SIA VANDERHULST (nee Dogger)

on the occasion of their 25th Wedding Anniversary. We thank God for blessing them so richly, and pray that he may guide and sustain them through many more happy and blessed years.

With love, from their children:
Corene & Roger Hayes
Linda Vanderhulst
Mark Vanderhulst
and grandson David
Home address: 1261 Lakeshore Rd., Sarnia, Ont.

Rotterdam Montreal
1929 1979

With joy and thanksgiving to our Lord we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,

LEENDERT J. VERMEY and
JO VERMEY (nee Van Der Torren)

Their children and grandchildren:
Connie & Ralph Barnouw; Beverly, Scott
Trudy & Frank Veltenaar; Gordon, Clifford, Moira
Gerry & Erica Vermey; Leonard, Brian, Margaret, Michael
Tiny & Fred Drok; David
Home address: 10309 Gouin Blvd., Apt. 322, Roxboro, Que. H8Y 1S1.
Reception: Aug. 4, 1979 from 3-5 p.m. at the First Chr. Ref. Church of Montreal, 52 Joseph Palement, Dollard Des Ormeaux, Que.

OBITUARIES

De Vereniging "De Jeugd van Vroeger" te Woodstock betuigt hiermede haar deelneming aan Mr. T. Kersten bij het overlijden van zijn echtgenote.

OBITUARIES

Daar boven juicht een grote schaar van kind'ren voor God's troon, Verloft van zond' en van gevaar, tot eer van's Vaders zoon. Nu klinkt hun lied: "De Heer zij prijs, die aan het kruishout stierf en in 't hemels paradijs een plaats voor ons verwierf."

On June 16th, the Lord in his infinite wisdom took unto himself our beloved mother, grandmother, and great-grandmother,

MARTJE SMIDS
(nee Hoogsteen)

In her 80th year.
Joe & Ena Smids — Sarnia, Ont.
Elizabeth & John VanderVeer — Sarnia, Ont.

Bill & Dohorthy Smids — Sarnia, Ont.

Fred & Joanne Smids — Chatham, Ont.

Henry & Carol Smids — Brantford, Ont.

Sophie & Jack Botma — Wyoming, Ont.

Gladys & Henk Deelstra — Brentwood Bay, B.C.

32 grandchildren, 3 great-grandchildren also survive.

We mourn in sympathy with Dirk and Claire Van Wijk, their children, Joshua and Chantal, and the bereaved family, for their father, grandfather, and husband,

LAMBERTUS VAN WIJK

who, after a lengthy illness died on June 9, 1979 in the Netherlands. May the God of grace grant comfort, with the assurance of his promises in the resurrection of our Lord and renew our strength in the hope of his coming again in glory.

John 10:28 ... "and I give them eternal life, and they shall never perish and no one shall snatch them out of my hand."
Congregation & Council, Waterloo Chr. Ref. Church.

It pleased our heavenly Father to take from us, on June 20, 1979, through a tragic accident, our dear son, HENRY

at the age of 24.

Bereaved parents are, Henry & Elly Zuidersma (nee Fozema).

Dorothy & Brian Rutgers — Beamsville

John & Linda Zuidersma — Beamsville

Annette & Charles (engaged) Melvin

Dianne Psalm 131:3

Funeral took place in Grimsby on Saturday, June 23, 1979, with Rev. H. Vander Plaat officiating. Winger Rd., R.R. 1, Wainfleet, Ont. L0S 1V0.

He who dwells in the shelter of the most high will rest in the shadow of the almighty. I will say of the Lord, "he is my refuge and my fortress, my God, in whom I trust" Psalm 91:1,2.

On Tuesday, June 19th, the Lord called home, through a tragic accident, our beloved husband, dad and opa.

MARTEN ZWIER

at the age of 70.
We thank God for the steadfast faith he had in God's promises and for the love he showed for each one of us.

Husband of: Berendje Zwier (Zweers)

Father of: John & Joanne Zwier — Ridgville

Klaas & Catherine Zwier — Wellandport

Ralph & Helen Veld — York

Bob & Alice Douma — Wellandport

Grandfather of 17 grandchildren.

Funeral took place Friday, June 22, 1979, from the Riverside Chr. Ref. Church, Wellandport. Interment: Pleasantview Mem. Gardens, Fonthill.
R.R. 1, Wellandport, Ont.

Classified Advertising

OBITUARIES

Through a fatal accident, June 19, 1979, God has take away from us,
MARTEN ZWIER

We pray that the Lord may comfort Mrs. Zwier and her family with his sustaining grace.
The Men's Society and the Dutch-speaking Ladies Society of Wellandport, Ont.

In the sure knowledge that the Lord had prepared a room for him and longing to be there, on Monday, June 18, 1979, the Lord took unto himself,

RINDERT TRIEMSTRA

at the age of 67. Beloved husband of Nel Triemstra (nee Gleysteen) and father of:

Vic & Jane Triemstra — Painswick
John & Alice Triemstra — Barrie
Dick & Nellie Romp — Stayner
and 12 grandchildren
Also survived by brother:

Tjeerd & Alice Triemstra — Stayner
and 4 brothers and 2 sisters in Holland.

"Day and night they never cease to sing holy, holy, holy is the Lord almighty, who was and is and is to come." Rev. 4:8b

ACCOMMODATION

Male student requires apartment or room for rent for next school year in Toronto area. As close to the city centre as possible. Contact: Harold Mulder, R.R. 3, Niagara-on-the-Lake, Ont. L0S 1J0. Telephone: 416-934-3896.

College student is looking for boarding with a Christian family in Toronto area starting in September. Needs easy access to College Street. Contact: Ed Korevaar, 66 Ghent St., St. Catharines, Ont. L2N 2C9. Tel.: 934-2641.

A 19 yr. old girl seeks a Chr. Ref. family to board with in Toronto for the coming school year. Accommodation is preferred near Ryerson or close to access of transit system. Please reply to Helen Suk, 69 Tecumseh St., St. Catharines, Ont. L2M 2M5. Phone: 935-9349.

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KOE 1C0
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MISC.

City boy, age 13, invites farm boy, age 13, to visit for 1 week in city, in exchange for 1 week stay on farm. Write Mr. John Kamerman, 65 Kentish Cres. Agincourt, Ont. M1S 2Z3 or phone: 293-2938.

Young man going to the Lethbridge, Alta. area July 15, 1979, is looking for someone to share driving and expenses.
Telephone: 1-519-271-7126.

PERSONAL

Single Christian gentleman seeks single Christian girl in mid-twenties. I am 28. Write to: Box #4418, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3. Object: marriage.

Als u weet waar de volgende personen zich bevinden, contact dan a.u.b.: Consulaat Generaal der Nederlanden, 10 King Street East, Room 900, Toronto, Ontario M5C 1C3, tel: (416) 364-5443.

VAN ALEBEEK, Marinus M., geboren 9 mei 1914, naar Canada vertrokken op 6 mei 1952.

DOOVE, Johannes N.B., geboren 2 juli 1914 te Den Haag, naar Canada vertrokken op 27 februari 1957.

VAN GELDER, Karel Alphons, geboren 16 november 1906, laatst bekende adres in Ottawa, naar Canada vertrokken op 15 december 1972.

HAGEMER-VAN LOON, Hendrika Johanna, geboren 20 september 1931 te Middelburg, laatst bekende adres Gotenborg, Zweden, naar Canada vertrokken in augustus 1957.

VELDHUIZEN, Evert, geboren 16 mei 1914 te Zeist, naar Canada vertrokken op 29 september 1951.

DE VRIES, Jacob, laatst bekende adres in Leeuwarden, naar Canada vertrokken in 1951.

WASSERVAL, Willem Gerhardus, geboren 13 januari 1913 te Rotterdam, naar Canada vertrokken 30 maart 1954, laatst bekende adres Toronto, Ontario, Canada.

WILLE, Dirk, laatst bekende adres 2 Parr Avenue, Bradwardine, Brandon, Manitoba.

IJSSELSTEIN, Nienke Pietertje, geboren 2 november 1952 te Ottawa, laatst bekende adres in Den Haag.

PULPIT SUPPLY

Brighton: Chr. Ref. Church of Brighton requests ministers vacationing in the area to lead them in worship while they are without a pastor. If interested, contact Mr. H. Huizinga, R.R. 3, Colborne, Ont. K0K 1S0 (416-355-3124).

ORILLIA: On August 18 & 25 our minister is on vacation. Any minister, visiting in our area and willing to preach for us on one of those Sundays, please contact our clerk, Mr. F. Greidanus, R.R. 3, Orillia, Ont. L3V 6H3. Our services are held at 10 a.m. and 7 p.m. Clerk's phone no. (705) 326-3068.

Montreal: The First Chr. Ref. Church of Montreal, Quebec, requires pulpit supply for the following Sundays: July 29th, Aug. 5th, and Aug. 12th. Please contact Mr. John U. Jellema, clerk, 4925 Nancy, Pierrefonds, Quebec H8Z 1Z9. Tel: (514) 684-2952.

TEACHERS NEEDED

TRENTON: Trenton Christian School will need a teacher for a half-time position in grade 8 for the 1979-80 school year. Please address your applications or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

TEACHERS NEEDED

CAMBRIDGE: Due to unforeseen circumstances, the Cambridge Elementary Christian School, requires 2 teachers for the primary and intermediate grades. Send letter of application, along with resume to: Mr. John Tamming, principal, Cambridge Christian School, 191 Meyers Rd., Cambridge, Ont. N1R 7H3.

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Funerals in Canada

In my visits with people across Canada I have often been asked about funerals, their practices and costs. It's a logical and expected topic when one is discussing life insurance and will making. Although nearly everyone has attended a funeral at one time or other, relatively few people have been closely involved in the various aspects. Few persons have had to select a coffin, arrange a grave site, and coordinate all the timing and activity of a wake, funeral service and reception.

Cost is often a question that is foremost in people's minds. Many people who are now old were sold one thousand or two thousand dollar life insurance policies to make sure there would be enough money in their estate to pay for a decent burial. Nearly everyone wishes to make sure his/her last expenses do not remain unpaid or remain as a financial burden for a survivor.

The Canada Pension Plan has taken this concern into account. The CPP provides a lump sum death benefit for anyone who was a contributor, to a maximum of \$1,170 payable in 1979. Persons who were regularly employed since 1967 or since the completion of education and who earn \$11,700 in 1979 (lower amounts in previous years) can expect to receive close to this figure.

Before the beginning of CPP, many of our churches began and still have Burial Funds, also known as Burial Societies or Funeral Societies. These societies usually are independent from the official budget and control of the church itself, but still serve the members of a particular church or groups of churches. Members of the society contribute somewhere between \$5 and \$30 per year, and the society pays either for the full funeral costs (standard funeral), or pays a specific sum of money toward the cost. Some societies have a contract with a particular funeral home, resulting in a substantial reduction in cost, and others leave arrangements, choice of funeral home, and financial

arrangements all to the family. Some societies accept only members living close by, and others accept to keep members no matter where they move to and live. Especially young people should investigate whether such a society is operating in their church. It will help protect them as well as help those societies in which the average age of the members is gradually going up.

Whereas the above mentioned funeral societies charge a regular yearly membership, there are also Mutual Aid organizations. The ministers of the Christian Reformed Church have organized themselves in this manner. Each member agrees to contribute a set amount in case of a member's death. The amount times the number of members is a total sum of money which is then given to the survivors of the deceased. It is a type of low cost, low overhead insurance agreed to by mutual consent and maintained by mutual Christian concern. The C.R.C. ministers' Mutual Aid has over 760 ministers participating who each pay \$2 in case of a death. The next pastor who dies will receive over \$1,520 into his estate to help the survivors pay funeral and other expenses.

Increasing numbers of Canadians in general are making funeral arrangements ahead of time through yet another system known as the Memorial Society. Memorial Societies are volunteer non-profit organizations (societies or cooperatives) dedicated to helping people prearrange simple funerals.



More details next week.

Harry Houtman
Christian Stewardship Services
 455 Spadina Ave. No. 210
 Toronto, Ontario M5S 2G8

Uganda requires relief funds

Nairobi — "An initial emergency appeal for \$600,000 has been launched by the All Africa Conference of Churches on behalf of the Church of Uganda. The appeal is to assist in the relief and rehabilitation of returning Ugandan refugees and those displaced or affected by the war to liberate Uganda from the regime of Idi Amin."

This letter is addressed to churches, and other concerned organizations and individuals throughout the world.

The emergency program's coordinating committee estimates that some three million Ugandans have been adversely affected by the situation — either as refugees or as displaced people.

The \$600,000 will be used to purchase food, blankets, used clothing, shelter, medicines and drugs. Also needed immediately are 10 trucks to be used in the distribution of these materials.

The committee considers the initial \$600,000 a modest figure compared with the amount that will be needed later for the rehabilitation phase of the program. Rehabilitation will include assistance to urban dwellers in finding employment, and providing seeds, tools and other materials to people in the rural areas for farming.

Detailed information about the rehabilitation phase of the program will be supplied later, after a thorough assessment of the Uganda situation has been made.

The business of marriage

SURREY, B.C. (CCP) — In the last 15 years, the Rev. Jack Hooper has married 125 couples but only a handful had any kind of active relationship with the church.

Why, he asks, should he allow total strangers to use his church for only a small fee, spend time and energy counselling them, officiate at their marriage ceremony, and then never see or hear them again?

Mr. Hooper's presbytery managed to talk him into delaying his decision to stop performing weddings, but his congregation — Colebrook United, Surrey, B.C. — quickly formed a committee to study all aspects of marriage in their church.

The feeling among many is that churches are abused by

non-members, whose choice of sanctuary has nothing at all to do with religion. They want that quaint little stone structure on the corner because of its wide centre aisle, its proximity to a large banquet hall, and even because the minister looks good in wedding photos.

Winnipeg Presbytery has drawn up a position paper recommending that the United Church consider getting out of the marriage business altogether. United Church membership here is between 5 and 10 percent of the population, but United Church ministers officiate at 26 percent of all weddings.

Besides relinquishing all legal responsibility for marriages, the Winnipeg paper offers other choices:

increasing restrictions as to who gets married, raising fees for non-members, or a continuation of past policy.

In Saskatchewan Conference, a highly controversial paper on the marriage question, written by a group in Battleford Presbytery, will be a major issue on the floor of the Conference's annual meeting in June. "The paper tends to recommend that the church not be the main officiating body at marriages", says the Rev. David Petrie, Saskatchewan Conference staff.

Church recommends that those allowed to perform marriages be limited to ordained ministers on presbytery rolls, inducted or appointed to the ministry by presbytery or a higher court, or fulfilling an approved pastoral

function in the case of retired ministers.

Its only natural for non-members to be attracted to the United Church when they marry because that church has long been the dominant Protestant denomination in the west, says the Rev. Phil Cline, executive secretary, Alberta Conference. "Personally, I think part of the role of the church is to serve the community and not expect to make converts."

The Rev. Bob Trimble, Islington United, Toronto, feels that any converts he makes through a wedding ceremony are well worth the effort. "Marriage is in God's name, so I don't know why in God's name anyone would want to get out of it," says Mr. Trimble.

Vandermaas named Salem president

Salem Christian Health Association's board of trustees met on May 4 and one of its first actions was to appoint the various officers and committees, which is a customary practice after each annual meeting. The executive consists of Dr. Allan Vandermaas, president; D. ter-Vrugt, vice-president; Rev. A. Beukema, secretary-treasurer. Another important appointment was that of director. Dr. D.W. Moncrieff joined Salem in the spring of 1978. Upon Mr. Bickford's leaving he was

asked to become acting director. The board unanimously decided to appoint him as director on a permanent basis.

The new office in Willowdale is a big improvement compared to the Rexdale facilities. It is light, spacious and easily reached by car, subway or bus. A "wine and cheese" open house was planned for June 15, to introduce Salem to related organizations and professionals in the vicinity. The counselors are increasingly busy, which encourages

the board in looking around for a further increase in professional staff as was planned.

The property committee confirmed, after further investigation, that both of Salem's properties have considerably decreased in value because of changes in local government and in zoning regulations. This decrease may well be temporary and the committee advised to hold on to both parcels of land, since they have great potential, which will hopefully be

reached in a number of years.

In the meantime the treasurer is running out of cash for the operating fund. The board, therefore, authorized the financial committee to offer promissory notes to the Christian community supporting Salem. The interest rate will be competitive and the notes will be secured by a mortgage on the land, held in trust for the noteholders by a trustee. This solution would solve the cash problem and at the same time preserve the valuable assets.

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The Netherlands

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LET'S PLAY CHESS

Editor: Pete Layer

Correspondence Results

Group C 1979

K. Amsinga 0 (0) W.L. Boer 1 (1)

The Sicilian Opening

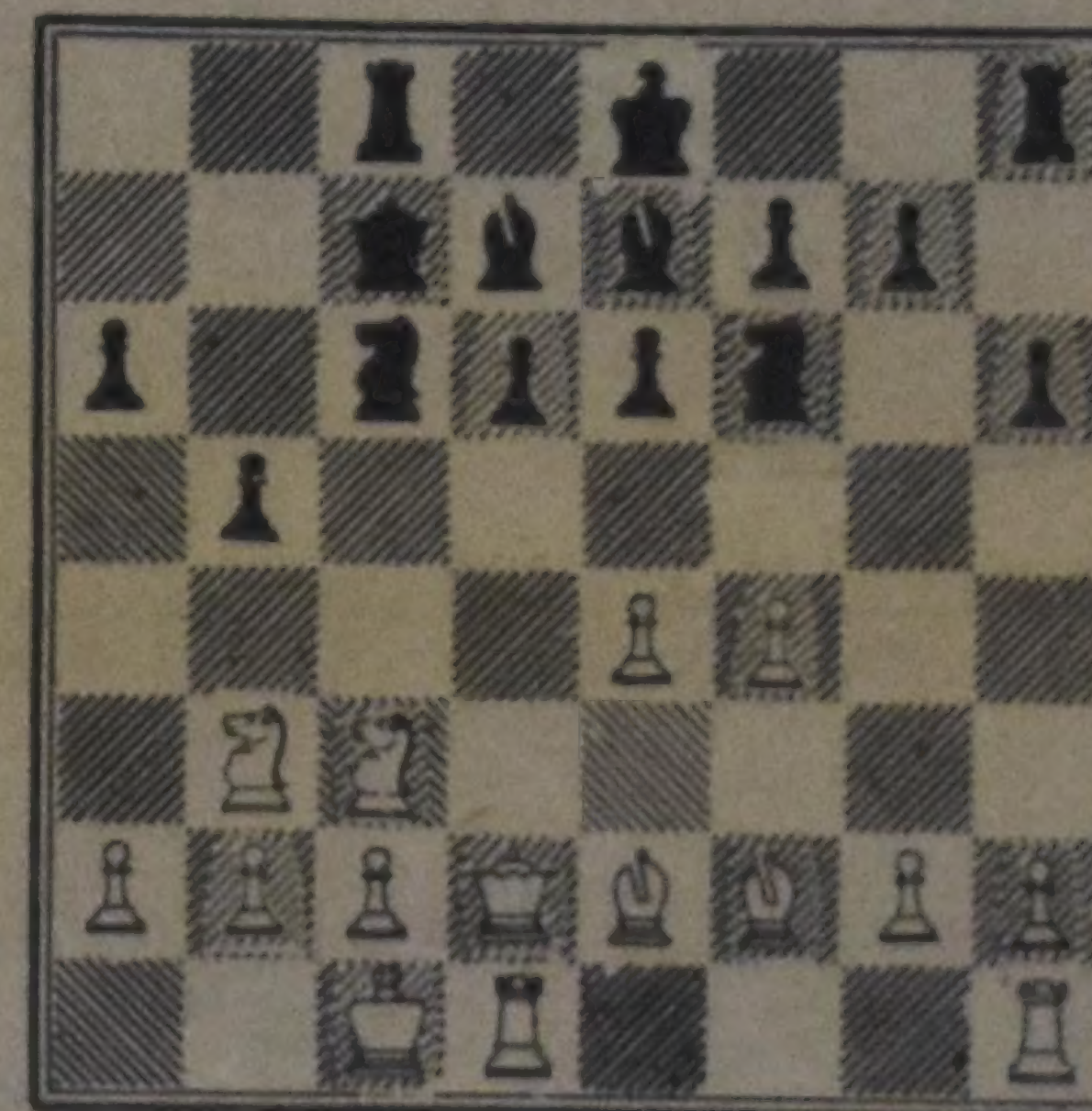
The Sicilian opening is one of the most popular among masters. Soon after the opening, the game can develop in many different ways. Take for example this game played in the Staunton Chess Tournament (Groningen, 1946).

White: Szabo (Hungary) Black: Lundin (Sweden)

1. P-K4, P-QB4 Black tries to prevent a strong White centre.
2. N-KB3, N-QB3; 3. P-Q4, PXP; 4. NXP, N-B3; Black seeks the opportunity to develop his KB via his KN2 or to play P-K4 establishing a strong presence in the centre. He must first prevent P-K5 if he wants to play his B to KN2 and he must secure his square Q3 before he plays P-K4.
5. N-B3, P-Q3; 6. B-N5. This move first played by the German, Richter, in 1932 prevents both P-K4 or P-KN3 and B-KN2. Black must be careful now. His position is momentarily cramped although chances remain to develop a better position.
6. —, P-K3; 7. Q-Q2, P-QR3; Too many White pieces are aiming for square QN4.
8. 0-0-0. The stage has been set for the classic pawn rush for White and Black. 9. —, B-Q2; 9. P-KB4, White has a head start. 9. —, P-KR3; 10. B-R4, B-K2; 11. B-K2, Q-B2; 12. B-B2, R-KB1; 13. N-N3, P-QN4.

Lundin, Sweden

15



white
to
move

15

Szabo, Hungary

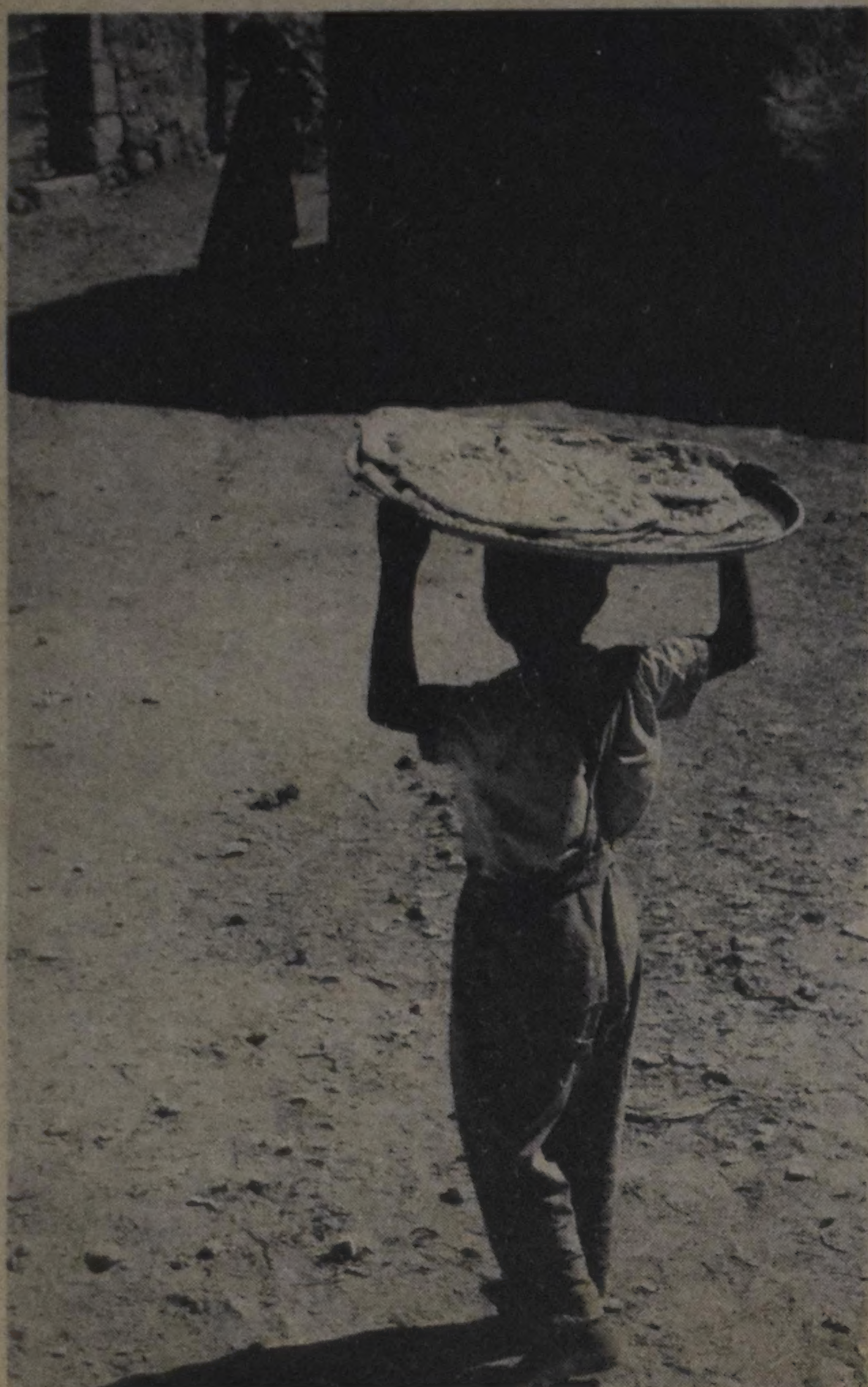
The opening is over! Development is complete! Four of White's pawns are ready to attack on the King's side. On the Queen's side, the Black pawns are to be used for chasing the White pieces away while five of Black's pieces are ready to mate! The rest of the game will be published later.

Calendar of Events

- | | |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| July 2 | Fryske Del — in the Pinehurst Conservation Park, Highway 24A, Paris, Ont. 11 a.m. |
| Aug. 3-6 | The 1979 AACS Niagara Conference will be held at Niagara Christian College, Fort Erie, focussing on the theme, "Groaning of Creation for Restoration." Lectures, workshops, worship, and fellowship with hundreds of other Christian families. Registration forms available from AACS, 229 College St., Toronto, M5T 1R4 or phone (416) 979-2331. |
| Aug. 31 —
Sept. 3 | Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930. |
| Sept. 8 | Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst St., Toronto, Ont. M5R 3G7 |

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
July 13	July 11	July 9 (noon)	July 6 (noon)
July 20	July 18	July 16 (noon)	July 13 (noon)

Books



Bethlehem Today, a photograph taken from *In Search of the Holy Land* by H.V. Morton (narratives) and Rene Burri (photographs); published by Methuen Publications, Agincourt, Ontario, 1979; cloth-bound, 157 pages; glossary and index.

Biography

Begin

Menachem Begin: The Legend and the Man by Eltan Harber; published by Delacorte Press, New York, 1978, and distributed in Canada by Beaverbooks, Pickering, Ont.; clothbound, 321 pages; price \$13.50. Reviewed by Nicholas Terpstra, Hamilton, Ontario.

On May 17, 1977 Menachem Begin was elected Prime Minister of Israel, to the apprehension of many international commentators. His record as an uncompromising, right-wing politician and former leader of a pre-independence terrorist group bent on removing the British presence by force bade ill for all hopes of a peaceful solution to the middle-east conflict. Yet six months later the difficult negotiations leading to a still tenuous peace were begun with Anwar Sadat's visit to Jerusalem. While the commentators had made predictions on the basis of the legend, it appeared that Menachem Begin had become a new man.

The present biography, by an Israeli military journalist attempts to show this mellowing of hawk into diplomat. From the time of his early involvement with paramilitary Zionist groups in Poland, through his underground activities in Palestine, to his role as a politician in the Israeli Knesset, Begin remained firmly and conscientiously principled in his approach to problems. At the same time, however, practical problems and political experience made him less dogmatic and more open to change. This was most

clearly seen in his receptiveness to peace proposals which would earlier have been unacceptable.

Drawing on interviews with family, friends and opponents, and using newspaper and archival material, the author presents a generally sympathetic account which extends, with diminishing detail, into early 1978. The sketchy treatment of this later period, with mention of Sadat's visit coming only in prologue and epilogue, seems to indicate that the book was written largely before the Sadat trip in an effort to introduce Begin to a larger public and counter the fears of those who felt that his hawkish background made peace unlikely. As a result, while the book reveals much about Begin's past, it gives few direct insights into peaceful aims pursued in the present. Such drawbacks notwithstanding, the book can still be helpful in coming to a better understanding of a still largely unknown middle-east leader.

Autobiography

Sadat

In Search of Identity by Anwar Sadat; published by Harper & Row, New York 1978, and distributed in Canada by Fitzhenry & Whiteside Ltd., Don Mills Ont.; clothbound, 360 pages. Reviewed by Nicholas Terpstra, Hamilton, Ontario.

"... every man's life (is) a journey in search of identity." Statements of such seeming depth are not often found in autobiographies, least of all in those of political leaders. Yet it is the approach adopted by Anwar

Sadat as he relates the story of his life — and hence his search.

In his early years, Sadat felt a sense of belonging not merely to his family or peasant village, but to the land. This feeling continued through years of officer training and army service, serving as the basis for his attempts during those years to subvert British rule. The British did not take kindly to such attempts. Sadat was imprisoned and shuttled from one jail to another. Kept in solitary confinement in one of these, Sadat discovered his true identity or inner self. This discovery was based on, among other things, the growth of a feeling of mutual love for the Creator and creation; it extended to seeing love as the law of life. Further elements of Sadat's discovery have an unmistakably mystic tone ("My soul, having jettisoned its earthly freight, was freed and so took off like a bird soaring into space, into the furthest reaches of existence, into infinity" p. 84). But while he gained the mystic's inner peace and ability to transcend all feelings of jealousy, greed, lust for power and hate of others, Sadat found that the law of love led not to mystic resignation but to an activist social idealism.

Needless to say, such confessions are of a different sort than those of Margaret Trudeau. Yet a similar air of unreality clouds the bright picture. While we are prepared for a certain amount of preening in any autobiography, Sadat manages to exceed expectations, all the while claiming to be above such self-congratulation. Directly and indirectly praising his own wisdom, courage, love and honesty, he nonetheless maintains that the true peace afforded by the inner self allows him to be free of the need for praise. The best, or worst, of both worlds?

Despite this and other drawbacks such as stilted style and an absence of objectivity, the book may provide interesting reading for those who would like a different perspective on Egyptian politics and government since the 1952 revolution and on the frequent wars and fragile peace of more recent years.

Biography

Does the Sunday school teacher show in the president?

The Spiritual Journey of Jimmy Carter by Wesley G. Pippert; published by Collier-MacMillan Canada Ltd., Don Mills, Ontario, 1978; clothbound, 259 pages; price: \$13.50. Reviewed by Christina Pleizier, Navan, Ontario.

It has been a widely publicized fact that Jimmy Carter, President of the United States, is a man of deeply religious convictions. To explore this phenomenon, the author has drawn together in this book every public statement on religion that Carter has made. They reveal the president to be a man who approaches each day's activities with constant prayer and with the confidence that faith in God gives, and who turns to his Bible for principles to live and work by. This emphasis is refreshing and commendable, and doubtless this witness will be a blessing to many who read it.

What this book lacks is some

idea about the effect of the president's faith on his actions in office. Although Carter has mentioned in some interviews that he approaches each day and each activity with God at his side, it remains at an abstract and superficial level. It would have been very interesting, for example, to read how he used his religious convictions to arrive at some of his political decisions. But no such insight is provided, partly because Carter himself was never consulted by the author during the writing of this book.

The book can hardly be expected to have the perspective that only history can give, of course, since Carter had been in office less than two years when this book was written. This was not the purpose of the book. However, the title, *a Spiritual Journey*, implies a long process. Yet, there is neither a long lifetime nor a long term in office involved, nor is there evidence of an evolutionary process in Carter's religious thinking.

Considerable space is given to Carter's Sunday School lessons. Although they show something of Carter the man, they seem to have no particular bearing on Carter the president. I find them irrelevant, but many readers may appreciate the "human interest angle" they provide. This book provides limited insight into the born-again president of the U.S. and may interest American readers in particular, but I find it not worth its rather steep price tag.

Politics

Will the real Brezhnev please stand up

Leonid I. Brezhnev: Pages from His Life produced by the Academy of Sciences of the U.S.S.R.; published in the U.S. by Simon & Schuster, 1978, and distributed in Canada by Musson Book Co., Don Mills, Ont.; clothbound, 320 pages; price: \$15.50. Reviewed by Nicholas Terpstra, Hamilton, Ontario.

It has frequently been pointed out that the Soviet Union has one of the world's more advanced and enlightened constitutions, guaranteeing political and religious liberty and a host of other freedoms and rights. Sadly, political reality does not reflect constitutional ideal; while the forms and processes of the law may be followed, rights are still denied to those who dare attempt to exercise them.

It is useful to keep this double standard in mind when reading this account of the life and thoughts of Leonid Brezhnev. Written under the direction of the Academy of Sciences of the USSR — no specific author is mentioned — the book portrays in rosy hues Brezhnev's working class background, his pre-war rise from steelworker to engineer to army officer, and his high-level post-war involvement in the Communist Party and government. Immensely energetic, always fit, possessed of immense insight and organizational abilities, Leonid Brezhnev is portrayed as a dynamic leader and compassionate human being. Dealing with his views on a wide range of topics — in such chapters as "Socialist Democracy is Genuine Democracy," "Consistent Champion of Peaceful Co-Existence,"

"May Europe Be a Peace Zone" — the book presents a personal philosophy which is remarkably humane and oriented consistently to concerns of peace and justice. No more use or threat of force in resolving international disputes, calls for arms limitations and mutual understanding and friendship; the list of glowing phrases is as familiar as the charade they seek to hide. This familiarity makes it difficult to believe the socialist rhetoric which claims that in the USSR all is progress, sweetness and light, with nary a hint of social unrest, persecution or political dissent.

The book was written at the suggestion of an American publishing firm in an effort to promote understanding between the US and the USSR. While such a high purpose is praiseworthy, we may question whether it will be served by an exchange of biographies, especially when, as in this work, the heavy use of pretty pictures and pious statements seems calculated to dim understanding rather than aid it.

Bible Study

Aids for Ladies Bible study groups

A Woman's Workshop on Faith by Martha Hook; published by Zondervan Publishing House, Grand Rapids, Michigan, 1977; distributed in Canada by Home Evangel, Willowdale, Ontario; paperback, 103 pages; price: \$1.95. Reviewed by Ralph Koops, Chatham, Ontario.

This book is a leader's manual on 12 studies concerning contemporary woman and the Bible. It is accompanied by a separate student's manual of 74 pages which costs \$1.50.

If you want to start a neighbourhood Bible study this book can serve as a good starter. The chapters of the book begin with the Biblical ideal found in Proverbs 31. It then has a chapter on Sarah as well as Esther. The rest of the book has chapters dealing with personal faith, personal relationships, as well as life's commodities such as time and money. It ends with faith that grows and goes.

The introduction to the book explains how it can be used.

Although this book — as do so many — tends to put equal signs between the Biblical characters and us rather quickly, a book such as this can be used especially if you study a little additional material with a good perspective.

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